A SHORT HISTORY
OF
EDUCATION

REVISED EDITION

McINTYRE


A Wesson
St Boniface
Normal S

A SHORT

HISTORY OF EDUCATION

REVISED EDITION

BY

A. McINTYRE, B.A.,

Vice-Principal of the Provincial Normal School, Winnipeg, Manitoba.

TORONTO:

THE COPP, CLARK COMPANY, LIMITED

PREFACE

For some time experiments have been made in the Normal School with the object of discovering a course of Educational History suited to the needs of students attending a session of eighteen weeks, and providing, beside, such material as may be readily adapted to the still shorter Third Class session of eleven weeks. The course discovered makes no pretense at originality of thought. The only merit it has lies in the fact that it has grown out of the needs of the class; has been well tested by several hundred students; and has undergone such revision as was deemed profitable.

This book attempts to place in small compass the long and involved story of the evolution of the various philosophies of education which have been substantial enough to endure the test of time. Few teachers have the time or the mental training necessary to cover the vast field thoroughly, yet all should wish to know something of the more important contentions which have engaged the thoughts of men and women in connection with educational reform during the ages. Fragmentary as it must necessarily be, we are convinced that no one can examine the chapters of this book

without being deeply impressed with the reflection that the substantial knowledge and the profound thinking of the world belongs to the past.

In order that the best results should follow the presentation of the course, it is earnestly recommended that students should make themselves as familiar as time will permit with the more complete accounts given in Monroe's History of Education, Davidson's Rousseau, Penloche's Pestalozzi, Spencer's Education, The Émile, Leonard and Gertrude, Graves' Educators of Three Centuries, and Aspinwall's Outlines.

The lecturer is indebted to Dr. G. Stanley Hall for permission to add a digest of an article on "Moral Training in the School," by Geo. E. Myers, in the *Pedagogical Seminary* of December, 1906, vol. XIII, No. 4.

In this edition the whole course has been thoroughly revised; certain features found of little value eliminated, and the work brought up-to-date.

WINNIPEG, June 26th, 1913.

TABLE OF CONTENTS

	Page
Education Among Primitive Races	1
Ancient Chinese Education	10
Greek Education	14
Roman Education	30
Education during the Middle Ages	36
The Period of the Renascence	58
The Reformation	67
Realism	78
Locke	94
Rousseau	101
Pestalozzi	114
Herbart	127
Froebel	132
Spencer	140
Industrial Education	150
Schools of England, Germany, France, Etc.	161
Questions for Review	191

HISTORY OF EDUCATION

EDUCATION AMONG PRIMITIVE RACES

(AN EDUCATION OF USE AND WONT)

Were the upward progress of the race from barbarism to civilization always even, the history of Education would have easily been told. Instead, however, of an even flow of current, we have here and there windings, advancings and retreats. Time and time again we have to record educational ideals and ideas insufficiently grasped, overworked, or not worked enough. Notwithstanding these hindrances, educational progress has been ever upward, a feature every student of educational history should endeavor to appreciate.

As generation has succeeded generation in the never ending procession of life, ideals have changed and disappeared to be replaced by others; and we, who are members of the generation now occupying the centre of the earth's stage, may not find it unedifying to compare our present ideals with those of the past. By this we may discover some of the losses and gains that have accrued to us from these shifting standards, and may observe how, in certain curious instances, the trend of modern requirements is curving backward toward some of the long abandoned ideals of the ancient

world. Again and again have men alighted upon some educational belief of the dim and distant past, and have proclaimed their discovery to the world as a panacea for all the educational ills of the day. Froebel discovered the Kindergarten, but history informs us that this idea was known in Egypt in the days of Moses. Co-education has long been looked upon as entirely modern, yet the boys and girls of Sparta understood co-education. The military ideal of Germany was long practised by the Spartans and the Persians. Finally, technical education, the latest discovery and cure-all for the defects of the day is as old as More's Utopia. If we ignore the *past*, we cannot understand the present, nor can we forecast the future. Common intelligence, therefore, demands that the teacher should know something of the vast field from which the facts of educational progress have been gleaned. Educational reformers have followed one another in swift succession; have differed from each other in religion, language, character, and in a hundred other ways; and have all agreed in each believing himself to be the real discoverer of the *true* method of education. The teacher should become acquainted with the more prominent of these reformers; should know what each advocated; and the bearing of this upon modern education.

However different primitive nations or tribes may be, Nature speaks to all in tones more or less distinct. It is the voice of soil and rock; of mountain and valley

and plain; of lake and river and sea; of winds and rainfall; of cloud and sunshine; of plant and animal. But men do not interpret alike and the nature of the interpretation finds expression in certain characteristics to which the name *institutions* may well be given. The first of these has to do with the *industrial*, for the desire of food and shelter is elemental. Out of this desire other institutions have grown. Man cannot live unto himself. He has a deeper interest in his offspring than in any other human beings. He shares with these the products of his labor and thus the *family* or *social institution* is established. Going a step forward, he recognizes that if he can get the help of his neighbor he can the more easily subdue the forces of nature and enjoy more of the riches of the earth. He thus enters into reciprocal relations with his fellows and out of this need a *political institution* is created. With the reasoning faculty but little developed and centred largely on bodily needs, such ideas as the things around suggested to his twilight mind were, in most cases, a tangle of confusion and bewilderment. He saw the moods of nature, but he did not understand them. He knew nothing of the causal relation between a thing and its shadow; between sleep and dreams; between a cloud and its reflection in the water. He saw that the sun, moon and stars came and went, that rivers rose and fell. Many of the most common phenomena he looked upon as enemies—his foes lurked in the dark

forest, and his work might be destroyed by the avalanche, the river flood, and the tornado. On the other hand, the gentle breeze, the refreshing shower, the springs of water seemed to be his friends. Not understanding these manifestations he attributed them to the moods of superior beings, who might be either appeased or requited, so he built an altar and offered sacrifice, thus calling into existence another important institution.

But man has also an interest in those who come after him, and in order that the children might not be compelled to begin where he began; in order that one generation might profit by the experiences of another, in a word, in order to perpetuate the struggles and successes of the past, man had to be *educated.*

Again, man's achievements, his conquests and conflicts were too many and perhaps too glorious not to recount them. Thus he sought various measures of expression, and the literature, the painting, the sculpture, and the music of to-day are simply the finished products of what began in the long ago as an attempt, a crude attempt perhaps, to express the beauty and the sublimity of man and of nature. If we require whole years to develop abstract ideas in the minds of our children though they have the benefit of all their inheritance, it must have required centuries for primitive man to discover and to give expression to the institutions mentioned above.

At the lowest stage man was gathering knowledge for the advantage of all who came after him: knowledge of the haunts of the prey which he sought; of the best seeds and berries for food; of the elemental differences in things, as, the sinking of a stone and the floating of wood; of the properties of things, their hardness and softness, sweetness and bitterness. Eye, ear and mind, thus kept alert, fed the sense of wonder. His eye told the savage that the earth was flat, fixed, and covered with a dome-like vault across which sun, moon, and stars must pass. His ear told him that what we know to be an echo of the voice, was the voice of some mocking spirits who also howled in the wind, and roared in the thunder. Rustling leaves, moving grass, rolling stones, swirling water, drifting cloud, rising and setting heavenly bodies, were all to his thinking, alive and full of passions and feelings similar to his own. This other-self, he saw and heard, but never handled. Looking into the water, he saw a figure of himself, or when the light was present, a dark copy of himself. Both shadow and reflection imitated his movements. The fury of the wind-tossed sea; the boiling of the cataract; the swirling of the rapid; the swift current of the river in flood; each with its own voice, were all outward and visible signs of the spirits within. Helpful or harmful as the things which they did showed them to be, it was they which seized the drowning as their prey and swallowed whatever was offered them. It was they which gave food to man in

the supply of fish, and which swept away the demons of disease and carried them out to sea.

It is a far cry from the chipper of flints to Shakespeare. There are long, long years before any great impulse to advance was made. Nevertheless, all the germs were there and we can follow their development from the roughest stone tools and weapons, to the finest product of our modern manufacture; from clothes of leaves and twisted grass to the most beautiful Parisian products of to-day; from tattooing and shell ornaments to adorning with rare jewels; from tepees to palaces; from scratching on bone to the finest sculptured work; from picture-writing to the alphabet; from signs and gestures to the most extensive vocabularies; from a dug-out to an Atlantic greyhound; from family life to tribal and national unity; from individual work to a complexity of division of labor; from guesses to certainties; these and scores of other kindred steps, are the rounds in the ladder of development by which the most civilized races have made of so many things, their ministering servants. But we have not altered so much as we usually think. If the civilized part of man is but recent, in structure and in inherited tendencies, we are thousands of years old, and the influences of a few generations acting upon us from without are but slight in comparison with the influences of a dateless past inherited from our ancestors. The history of man's progress from savagery to civilization is essentially a story of settling down.

This history beginning in caves and casual shelters, has advanced to the more permanent farm home and village, and has culminated in all that is meant to-day by the phrase, *Our Country.*

Coming now to a consideration of the kind of education suited to a primitive people, we may say, that the life of men in such a state of civilization, was directed toward two things, namely, *work* and *worship.* It was necessary to secure food, clothing, and shelter. It was also necessary to guard against incurring the displeasure of the spirits dwelling in these things. In securing the necessities of life a division of labor had to be effected. Hence, the hunting, the fishing, and the fighting came to be recognized as the work of the man, while the preparation of the food, the clothing, and the shelter were set aside as being more in the line of woman's work.

The games and amusements of the children were but a reflection of the more serious work of the elders. The boy learned how to make and to use the bow, the sling, or the spear ; how to handle a log or a dug-out ; and how to read a meaning in the sounds and signs of the wild nature around. As the boy entered the adolescent period, the tribal secrets were communicated to him. These secrets pertained to the hunting of wild animals, the preparation of skins, and other things discovered by and cherished by the tribe. The elaborate ceremonies

by which the young man received his manhood's degree as it were, had much to do with inculcating such virtues as the particular tribe had learned to prize most highly, namely, obedience and respect to the elders, patriotism to the tribe, and the manliness of being able to bear hunger, pain, and thirst, without complaint. At the various dances and ceremonies preceding the sowing of the grain, the harvest time, the foray, the hunt, etc., some training in religious observance was inculcated. Besides ascribing life and intelligence to the material world, the savage believed in a supernatural existence. Each had his guardian manitou to whom he looked for counsel, guidance and protection. Dreams were also to him a universal oracle. They recalled to him his guardian spirit; taught him the cure of his diseases; guided him to the hiding place of his enemy and unfolded to him the secrets of good and evil destiny. In the midst of nature he knew nothing of nature's laws. The boy saw the thing done by his parent. He imitated him. He kept on trying until he became more or less expert. It was the same in the case of the girl. There was no consciousness, or very little, of the end to be gained. The method was one of pure imitation.

Man in such society knew many things, but his knowledge was not scientific. He knew the habits of the animals which supplied him with food, or against which he waged an incessant warfare. He was acquainted with some of the food plants, and also with those that

were poisonous. He knew something of the topography of his neighborhood, and something too of the signs of the seasons. He knew how to prepare the various utensils, implements and weapons needed by his tribe. He knew the value of a leader in times of danger. He valued the blood tie by which he was united to his tribe and separated from his ememies. He knew these and many other matters, but he discovered them all by accident or by the compelling forces of necessity. He had no school as we understand the school. He had no written record of the advance of his race, and no very clear idea of the meaning of the future. His education consisted largely in knowing *what to do, and how this should be done.*

ANCIENT CHINESE EDUCATION

(AN EDUCATION TENDING TO CONSERVE THE PAST)

The change from a purely savage life to that of an early civilization is attended by a political organization instead of the tribal bond of blood, and also by a written literature, in place of the more than doubtful legends and traditions passed on from father to son. In China we find conservatism crystallized. As the Chinese were at the end of the nineteenth century, so were they ten centuries ago; and as they were then, so they were substantially, in the days when Homer wrote the Odyssey and the Iliad. Since the days of Confucius they have deemed it sacrilege to advance beyond the precepts of that sage, and even he only compiled, at a time when Rome was still without an alphabet the writings of those who had so long preceded him that their works had become well-nigh forgotten. In spite of their conservatism the Chinese have stumbled upon some of the greatest discoveries of the civilized world. Here gunpowder and the use of firearms were known while all Europe was still armed with the primitive bow and spear; and here, too, the printing press was known and used at a time when such a thing had not been dreamed of in the west, and when but few even of the kings could trace in the murky darkness of the times the characters of a written page.

Schools have existed in China from time immemorial. A boy, in ancient times, was first given a course of home training consisting of reverence for parents and ancestors, repeating moral precepts, counting to 10,000, and a careful drill in the proper use of his native language. At the age of five or six he was sent to school, where, upon entering, he was required to make obeisance to Confucius, and afterward, to the next greatest man, his teacher. The school exercises consisted mainly in writing the Chinese characters, practice in the fundamental principles of arithmetic, lessons in manners and morals, chanting odes from the Chinese poetry, and in the narration and explanation of Chinese history to the teacher. On returning from school, the boy was required to salute, first, the domestic spirits, second, his ancestors, third, his parents, and lastly, any strangers who might be present. It might be profitable to compare the deportment of these lads with many of their Christian fellows thirty or forty centuries later. The course of instruction in the primary schools extended through a period of from three to five years, according to the aptitude of the pupil. These lower schools were supported by local authority rather than by the State at large, but it seems that most of the male children were permitted to attend. Female children were not admitted, but were taught to read, write, and sing at home.

There was a higher course designed for the children of the nobles, the wealthy, and such of the children of the

poor as had won distinction in the common schools. In addition to this, there was a seminary in each large city, to which admission was gained through the governor. After a prescribed course of study, the graduates of these institutions were again examined, and if they succeeded in passing through the ordeal they were permitted to enter the Imperial College at Pekin. Here, after a further three years' course of study, the students were again put to a still more rigorous examination, and the few who passed were then appointed to some office in the government, a species of civil service not known to western nations. But long as was the course of study, it seems to have been well-nigh valueless, except in strengthening the memory. It contained little or no mathematics; it included no language except the mother-tongue and the ancient classical literature; its history was so interwoven with the fabulous as to render it worse than useless for all practical purposes; and its science was for the most part unworthy of the name.

To understand Chinese education, the following national conditions and influences should be borne in mind, namely: the great size and population of China, the geographical isolation, Chinese self-sufficiency and complacency, the suppression of individuality, and the respect shown the family, the spirits of the dead and the state; reverence for traditional ideas and customs, with an unfailing belief in the established order of society and the influence of Confucianism. The purpose of

education was to preserve existing conditions and institutions; the preparation for successive examinations on definite requirements unchanged for centuries, and the mastery of the sacred literature. The teachers were unsuccessful candidates for degrees, or the unfortunate recipients of degrees who had no office. There was no professional training for the work, no license, and no supervision. The pay was small, the hours long, and the rod the teacher's chief resource. The method of teaching took into account memory work, exact imitation, studying aloud and in concert, rapid repetition, and individual recitation. The results included the following:—A stable, but non-progressive society; suppression of individuality; training in attention, memory, accuracy, but not in initiative, originality, and independence; attention to form and the neglect of content; want of interest; weak moral training; studies unrelated to the daily duties of life; and only a small percentage of the population educated. In China the individual had a place in society, but this place was fixed by custom, and the Chinese system of education was but the process by means of which the individual was fitted into this pre-determined place, a conception of education diametrically in opposition to that prevailing among western nations.

GREEK EDUCATION

(AN EDUCATION OF PROGRESS)

It was the Greek people who first discussed such questions as—*the public good, the rights of the individual*, etc., fully and freely. It was in Greece where knowledge was first loved for its own sake, and where human beings first tried to live by reason. Had the Greeks, in their analysis of life, discovered all that made life worth living, our part as teachers would have been simply to repeat the Greek life of the Golden Age, as the Chinese have been attempting to repeat that of the time of Confucius. Love and self-sacrifice, however, were ideals never fully grasped by the Greeks, a circumstance that helped to weaken all their discussions of man as a moral being. Greek education stood for a continual and conscious adjustment of the individual to his environment. What did primitive education stand for? Chinese?

Greek education is usually divided into two great periods, the *Old* and the *New*. The Old Greek period of history followed the still older period of primitive Greek life, and ended with the commencement of the Age of Pericles. The *New* Greek period commencing with the Age of Pericles, may be considered as falling into two parts, the first part ending with the Macedonian

conquest, and the second, a period when Greek culture was being disseminated over the world.

The period of primitive Greek life, the so-called Homeric times, contained the germs of all the higher Greek development. The education of these days was an education that consisted of a training in practical activities, with no place for instruction of a purely literary character. The training for the needs of life was given in the home, while the training for the public service was secured in the council and on the field of battle. The ideal of education may be summed up in the "man of wisdom and action," both of which qualities the Homeric Greeks attempted to secure in all their young men. Though there were no schools as such, still the primitive Greek world was a highly educated world. So true is this that we are perhaps much more at home with Priam and Hector, Agamemnon and Odysseus, Andromache and Penelope, than we are in the less remote Middle Age. Bravery, kindness, hospitality and loyalty, these and other virtues were admired and practised by the earliest Greeks.

When we come to speak of the historic period of *Old* Greek education, it is not of one nation under a single government, and with the same institutions and habits of life and of thought. Indeed, it would be difficult to conceive of any two civilized peoples springing from the same stock more unlike than were

the Spartans and the Athenians. The educational system of the former was harsh, brutalizing and soulless, while that of the latter was refining and elevating.

Spartan education pictures the *Old* Greek education in its most pronounced form. The aim was to give to each individual such physical perfection, courage, and habits of obedience that should make of him the ideal soldier, one in whom the individual was forgotten in the citizen. By the *Rhetra* of Lycurgus, a system of regulations by which his countrymen were guided, a child was looked upon as belonging, not to its parents, but to the state. Such a child was to be inspected at birth, and if not strong and healthy, was to be destroyed. At the age of seven, such children as were considered worth the rearing, were consigned to the care of public teachers in public barracks. They were allowed only the most scanty fare, and their physical education was of the severest kind. The intellectual education was also very meagre, including in addition to reading and writing, only the rudiments of arithmetic and a drill in brevity in the expression of thought. At eighteen, the boy entered a class of cadets where he received a rigid military training for several years. At the age of thirty he became a full-fledged citizen, and the head of a family, yet, he continued to reside in the public barracks, eat at the common table, serve as a soldier in the field and as a teacher of youth, faring

the same as the humblest or the noblest in all the comforts and necessities of life. To a very great extent, training came through certain approved exercises in running, leaping, throwing the discus, wrestling, military drill, etc., such exercises being conducted apart from any idea of professionalism, and the elders being always present to approve or disapprove of the behavior.

Women in Sparta received practically the same kind of education as the men, but for no other purpose than that of training the mothers of future warriors. Such an education, while it no doubt developed the physical nature, surely did little toward the emphasizing of the womanly virtues. Much as the Spartan woman has been praised, it is not too much to say that she was in all probability one whose tongue would likely be less dreaded than her fist. To Spartan education can be attributed little that went to make Greece great. An education meant to make men subject to command, to endure labor, to fight and to conquer, was not an education that could produce sculptors, poets, painters, and leave great ideals as the common heritage of the world.

Save in the simplicity of aim and in the means adopted, the *Old* Greek education of Athens had little in common with that of Sparta. The organization of Athenian education, controlled as it was by a different conception of life from that which prevailed at Sparta,

was radically different from that of the latter. The Athenian citizen guided his life by reason: he was wise and judicious in the performance of his many public duties, yet free in the disposition of his leisure time and in his interpretation of social obligations. He was also strong of body and brave in warfare. Such a citizen could not be produced by an education controlled by a despotic, socialistic regime as at Sparta.

Athens aimed to preserve the family as a means of developing and shaping personality, and upon it placed the burden and the responsibility of education. All schools at Athens were private schools, the state providing only for that portion of education lying between the sixteenth and twentieth years, an education which was mainly physical and which served as a direct preparation for military service.

The training of the Athenian child for the first seven years was wholly in the hands of the family. As at Sparta this training was chiefly physical, since the main concern was to secure a vigorous constitution and a well developed physique. A most interesting phase of child-life, before the regular school life was undertaken, is seen in the fact that Greek literature mentions and describes a very extensive list of children's games, including practically all that we have to-day that are really educative.

School life began about the seventh year and continued for eight or nine years. In two particulars

Athenian education differed widely from modern practice. The Athenian boy attended two distinct types of school. Secondly, the character of the work done in these schools was different from the most of modern schools. Athenian education had for its aim individual worth, that is, perfection of body in strength and beauty, and perfection of mind in wisdom, fortitude, temperance and justice, an aim which was never separated from that of public usefulness.

Such education naturally fell into two parts:— Gymnastics for the body and music or literary education for the soul. The former of these was taught in private schools and the latter in out of the way nooks, in temples, and in public buildings. During all this period the Greek boy was in charge of a *pedagogue*, a faithful slave or servant, who was intrusted with the moral oversight and general care of his charge.

At the age of sixteen the boy, being freed from the care of the pedagogue, discontinued all literary or musical study and replaced the training of the private gymnasium by that of the state gymnasium where he associated most fully with the youth of his own age and with the Athenian adults. At the age of eighteen he reached his majority, became an independent citizen and had his name enrolled in the *demos* to which he belonged. He now cut his long hair, put on the dark garb of a citizen and was presented to the assembled

people and made to take the oath of loyalty to the state. He was now a citizen novice with a noviate of two hard years of military service before him. The first of these he spent at Athens drilling and acquiring a knowledge of military tactics. At the close of this year he was examined, and if his examination had been successfully passed, he was drafted off to the frontier to act as a militia man. At the end of the second year he underwent his "*manhood*" examination, which entitled him to full citizen's rank. As a citizen he entered upon his university education which ended only with his death. Such was the old education of Athens, an education for civic manhood, and it was gloriously successful. First of all, it was a "doing" to form habits; secondly, it was a "learning" to render habits rational and permanent.

The *old* Greek education resulted during the fifth century before Christ in a remarkable period of national progress which has never been surpassed in history. The culmination of this period was the Age of Pericles. During and immediately preceding this period the highest products of Greek civilization were attained. Think of politics in the hands of a Themistocles and a Pericles; art in the hands of Phidias; history under Herodotus, and the drama in the hands of Sophocles! The *old* education laid the foundation of all this glory, but the *old* education was not capable of meeting all the demands of the day and was entirely inadequate to cope

with the needs of the future. Athens, no longer an obscure and conservative place, was now situated on the great highway of the world's trade, a gathering place, as it were, for all the new ideas of the times. People demanded an education that would fit the individual for taking full advantage of the many opportunities offered in the way of personal achievement. People likewise demanded greater freedom in thought and in action to correspond with the growth of freedom in the political and commercial spheres. These results were remedied in a measure by the Sophists, Greek teachers who saw the weakness of the *old* Athenian education, and offered the youth of Athens such a training as would equip them for sharing to the fullest extent in the political and social life of the day.

"*Man is the measure of all things*," was the favorite dictum of these teachers, meaning thereby that the individual was the one to determine his ends in life, his standard of conduct in securing these ends, the extent of service to be rendered the state, and the extent of his sacrifice of energy, time, and wealth for the common good. In other words, the Sophists taught extreme individualism, making opinion the standard of truth. The subjects emphasized were:—Grammar, poetry, style, oratory, rhetoric, music, mathematics, natural science, economics, and politics. Their methods, consisted in disputation, memorizing set speeches, acquiring superficial information, and in formal and

tricky argumentation. Some of the results of their teaching were, extravagance, freedom, the art of persuasion and skepticism. The presence of such teachers naturally interfered with the old order of things, and particularly with the period from the sixteenth to the eighteenth years. Henceforward this period was devoted to a purely intellectual training and much attention was placed upon the character of the instruction given.

The Sophists reasoned that each man was the measure of what was true. This attitude seemed to Socrates to be subversive of morality. For if truth and error are only what appear to the individual, then right and wrong cease to have any objective standard. Socrates, accordingly, set himself to meet this skeptical spirit by turning the attention to the inner life. If "man is the measure of all things," then man's first duty is to "know himself." The fact that men could discuss questions of right and wrong was an evidence that they possessed some common standard. He, therefore, pressed thought back to the common concepts that men possessed and strove to get a clearer definition of them. It was under his influence that Plato took up the wider question of the nature of reality and applied his master's method to philosophy. He tried to show that the common man was satisfied with the fleeting and the sensible, while the philosopher sought the eternal and the immutable. Behind the things of sense lie the

concepts, or the ideas of things, which are the true realities. The real is what abides, and what is common to all consciousness. Socrates taught that the new moral standard, the standard which was to determine all the aims of life, was to be found within the consciousness of the individual, but never as *mere opinion*. Socrates held that *real* knowledge possessed *universal validity*, hence if conduct be guided by ideas possessing universal validity, instead of by mere opinion, then and then only is it possible for one to live the *virtuous* life. This being so the aim of education is to give the individual knowledge by developing in him the power of thought, such a power being developed through a process of *dialectics* or logical discussion.

The mode of instruction adopted by Socrates was wholly different from the pedantry and boastful ostentation of the Sophists; was altogether unconstrained, conversational, popular, starting from objects lying nearest at hand and most insignificant, and deriving the necessary proofs and illustrations from the most common matters of the every-day life; in fact, Socrates was reproached by his contemporaries for speaking ever only of drudges, smiths, cobblers and tanners. It would seem then that Socrates would be found at the market, in the gymnasia, in the workshops, busy early and late, talking with youth, with young men and with old men, on the proper aim and business of life, convincing

them of their ignorance and awakening in them the slumbering desire after knowledge.

The effects of Socrates' teaching on education are as follows:—He made the aim of teaching to develop the power of thought; not merely to impart knowledge. He made knowledge the basis of action by emphasizing its practical and moral worth. Finally, he made the method of teaching didactic and reflective.

Plato was one of Socrates' pupils. After sitting for ten years at the feet of this philosopher, Plato travelled abroad, and on his return expounded in the gardens of *Academia*, the great principles of his master, with such improvements as his own genius had added.

In his "Republic" and in his "Laws," he gives us his theory of education. He lays down rules for distinguishing good from bad teachers, and urges the state to select only the best. Though he believed in physical training, he very greatly modified the Spartan ideas of exercise and of diet, and he urged the value of music in its modern sense. In intellectual culture he would teach arithmetic, geometry and astronomy, and to such as would attain to eminence, philosophy. While the influence of Plato upon educational theory has been undoubtedly great, his influence upon school practice has been comparatively slight.

Plato built on Socrates' work. He agreed with him as to the aim of education, namely, that virtue consisted

in knowledge. He disagreed with Socrates in his belief that all minds are capable of attaining knowledge. In his ideal Republic he makes an analysis of the individual and also of society. He finds that the former is possessed of three faculties, namely, intellect or reason, spirit or fortitude, and desire or temperance. When these are in harmony, then is justice maintained in the life of the individual. In analyzing society and its educational needs, he discovers three classes—philosophers or rulers, who are devoted to the pursuit of knowledge and whose virtue is wisdom ; soldiers, who are devoted to warfare, and whose virtue is honor ; the industrial class, who are devoted to trade, and whose virtue is money making. When these three classes work in harmony, then is justice maintained in the state. Membership is to be determined, not by a caste rule, but by the development of the individual personality through education, which was to qualify one for the class for which he was by nature fitted. Family life was to be abolished. There should be no private property. There should be supervision of marriage and of children, and early training should be physical as well as intellectual.

Such a theory of education, by the way, the first organized system of education, recommended the following innovations :—Compulsory state education ; the adaptation of education to the pupils ; education to determine the careers and to fit the youth for them ;

emphasis upon disciplinary value rather than upon the practical value of the studies, etc.

The Platonist asks us to rise above the imperfections surrounding us. We must live in this imperfect world and make the best of it while we are here. This, however, is not the real world. We must eat and drink, buy and sell, work and play here among the earthly shades, but our real conversation all the time may be with the perfectly good in heaven. Platonism teaches us to get out of the tangle of life once in a while; to look at ourselves in the large; to make clear the great purpose for which we are living, and the ideal of character toward which we aspire.

Aristotle, the *master of those who know;* the man who by common consent bears the reputation of being the *best educated man of any age* was one of Plato's disciples. After an absence of some years, during four of which he was the tutor of Alexander the Great, he returned to Athens and established his *Lyceum.* Here for thirteen years he taught two classes daily, walking with his pupils in the groves. In the morning his lectures were to the more advanced of his pupils and were devoted to dialectics, to physical science, and to the more profound principles of philosophy. His afternoon walks and talks were with a larger company, and were devoted to the discussion of political, ethical and rhetorical questions.

With Plato, philosophy had been national in both its form and content, but with Aristotle it lost this peculiarity and became universal in scope and in meaning. Aristotle embraced with equal interest the facts of nature, of history and of the inner life of man. Aristotle ever tends toward the individual; he must ever have a fact given in order to develop his thought upon it; it is always the empirical and the actual which solicits and guides his speculation; his whole philosophy is a description of the facts given, and only merits the name of a philosophy because it comprehends the empirical in its totality and synthesis, and because it has carried out its induction to the fullest extent. Because he is the absolute empiricist, he is also the truest philosopher. According to this it is clear that the method of Aristotle must be different from that of Plato. Aristotle pursues for the most part an analytic course, that is, he goes backward from the concrete to its ultimate ground. While Plato would take his standpoint on the idea in order to explain that which is given and empirical. Aristotle, on the other hand, would start with what is given in order to find the idea in it. His method is objective and scientific, as opposed to the introspective method of Plato. It is both inductive and deductive, applied to previous systems of Greek thought and to new fields of investigation. Comparing the philosophy of Aristotle with that of Plato, he maintained that virtue did not consist in the possession of knowledge, but in a

state of the will; that the end of education was not knowledge, but happiness or goodness, the attainment of which brought virtue, that is, instead of the development of the intellect alone, it was the union of the intellect and the will, or knowledge expressed in action. Ideas have no independent reality, but exist as forms embodied in objects, giving them individuality.

According to Aristotle, man is to find his end, not in heaven in the hereafter, but here and now upon the earth. The end is not something to be gained by indulgence of appetite as the Epicureans would have, nor by superiority to passion, as the Stoics recommended; nor yet by solitary elevation of soul as the Platonist suggested. The end is to be sought out of the very stuff out of which the earth is made. From the Aristotilian point of view, nothing is bad in itself, and nothing is good in itself. The goodness and the badness depend upon the use we put things to. Personality depends upon a due sense of proportion. To know what to take and what to leave; what to slight and what to emphasize, etc.

Greek education was peculiarly efficient. It is our standing wonder that the Greeks, having so little to teach with, could teach so well. They had no foreign languages, no science as we understand science, no history save their own, only elementary mathematics, literature, music, and physical training, and yet they

produced men we cannot surpass. Their education was largely in the realm of appreciation. It dealt with the social, ethical, political and artistic; and it produced marvellous men. It has been said that "Alexander's empire has passed away, but the sceptre of Aristotle is over us still."

ROMAN EDUCATION

(A UTILITARIAN EDUCATION)

Greece represented the culmination of the intellectual forces of the ancient world. Her political power passed away, but in matters of education she still remained supreme. The Greeks were the schoolmasters of the nations, and Rome, when mistress of the world, received her learning, her art and her literature from Greece.

About the year 753 B.C. a number of shepherds, driven by volcanic disturbances from their Alban hills, founded a new city on the Tiber, the city of Rome. After a period of four hundred years a few neighboring cities had been absorbed, and the memorable struggle between Patricians and Plebeians had ended in the complete victory of the commoners. With the completion of this struggle Rome ceased to be an aristocracy and became a republic. She was still an obscure state with no learning, nor splendor, but with an unconquerable spirit, a love of freedom and an energy capable of sustaining any scheme of conquest entered upon. In about four hundred years more the world had no power but Rome. Her eagles ranged from Britain to the Nile and the Euphrates; her military highways threaded all her lands; and her armies, everywhere present, saw that peace and good order were enforced. The early Romans had acquired by long years of frugal

living, and of self denial for the common good, the strength that enabled them to conquer the world. But with ever-increasing conquest came wealth and power and a magnificence and luxury that sapped the nation's life and exposed the country to the invading hordes living outside the boundaries of the empire.

In many ways the genius of the Romans was the very reverse of that of the Greeks. The Romans seldom found satisfaction in contemplating a state of happiness, a life of intellectual activity, or a life of contemplation. Roman genius strove for some external object, the accomplishment of some purpose lying outside of his own thought of life and the attainment of some achievement, of a concrete character, an achievement likewise striven for by his fellows. Roman genius was ever practical. On the other hand, Greek genius possessed the power of defining the proper aims of life and of determining the principles underlying conduct; and defined for all time such worthy objects as moral personality, political freedom, æsthetic enjoyment, in a word, culture. The work of the Romans was that of supplying the machinery for the realization of these ideals. The Romans adopted the idea of a confederate government and raised it into a universal empire. The Greek idea of law was developed into a system of legal principles that form to this day the foundation of British law. They took up the religion of a despised people and made of it the religion of the civilized world.

If the ideals of the present are drawn for the most part from Greek and from Hebrew sources, the institutions of to-day are thoroughly Roman.

The geographical situation of the Roman people compelled an aggressive spirit. The individual was always looked upon as being subordinate to the state. The Roman instinctively loved law and military life. The family was of great importance and life was always conceived in terms of duty.

The early Romans had no idea of education by the state. In the earliest times the children were taught at home. The mother trained them in reverence for the gods and their elders, and in strict obedience. The father taught his boys the three R's. The sons were also educated by constant companionship with their father, even when he was engaged in public business, a training, "wholly for the family, and wholly for the state." This early education was practical, moral and social. It covered such studies as training in business, civic duties, military duties, reading, writing, elementary calculation for boys, household duties for girls, farming, and a memorizing of the laws of the Twelve Tables. The method was imitation, practice, and apprenticeship, and the effect of this was to produce a nation of warriors and loyal citizens, a selfish and stern people, a people without high ideals, but thoroughly practical. Education started in the home. Practical virtues were inculcated,

reference being made to well-known living men and to eminent historical characters.

With the conquest of the Greek cities of Southern Italy (270 B.C.), and especially with the conquest of Greece itself a century later, Greek learning was introduced at Rome. Greek teachers were imported, schools were multiplied, and the range of study greatly added to. The Romans at this time had no literature of their own; at a later period the poems of Vergil, Horace, and others, and the orations of Cicero were studied in the schools. The primary schools taught reading, writing and arithmetic. The little ones learned their letters at home from alphabet blocks. Reading was taught by the syllabic method, a method well adapted to the simple and uniform spelling of the Latin. Letters, syllables and words were chanted in concert, after the teacher's dictation. Arithmetic was done by means of the fingers, or by stone counters. The child learned to write on wax tablets, the master holding and guiding the hand. Afterward, pen and ink were permitted and moral maxims written from copy-books. Discipline was very severe, the Roman schoolmaster believing that a boy's learning must be "well flogged in."

In the higher schools the critical study of Latin and Greek masterpieces was pursued. The wonderful system of Roman law was studied. Oratory and declamation received the greatest attention, so much

regard being paid to the complex rules of gesture, etc., that orators in mature life found it necessary to keep themselves in constant practice as a pianist does. At sixteen the boy came of age and might attend the lectures of any philosopher he chose. His education was usually completed by a course at Athens, or perhaps, at Alexandria.

Shortly before the beginning of the Christian era the old form of government fell. There was no longer a sufficiency of the old Roman virtue available to render a republican government possible, and the nation became the Roman Empire, ruled by the Caesars. The first two centuries of the Empire's existence was the time of Rome's greatest military power and splendor, and of the greatness of her literature and architecture. But moral decay was at work at the foundation of all this magnificence, and the Empire, a bankrupt in manhood, fell to the ground.

During the Imperial period, that is from about 100 B.C. to 200 A.D., Rome became completely Hellenized so far as the adoption of the Greek culture was concerned. Notwithstanding this, Rome never surrendered any of her distinctive characteristics, and never acquired the distinctive features of the Greeks, namely, versatility and originality. A prominent feature of the Imperial period was the place given oratory, a matter that was never of any very great moment to the Greeks.

The great warriors were also great orators, and the orator summed up in himself the functions at present provided by bar, pulpit and press. To become an orator was, therefore, the ambition of every Roman, and to see her son an orator was the dream of every Roman matron.

One teacher of the day was Quintilian, the author of "Institutes of Oratory," the only practical work on education given to us by a Roman. In this work Quintilian shows the value of public school education over private instruction; he condemns the use of physical force, remarkable ground to take at a time when one's proximity to a Roman school could always be ascertained by the cries of children undergoing the pedagogy of the rod; he emphasizes the value of making subjects interesting, and indicates the gain that would follow a wise selection of teachers.

Amid the constant terror and turmoil of barbarian invasion, however, the quality and quantity of learning imparted in the schools had greatly lessened, and with the fall of the empire the long night, known as the Dark Ages fell upon Europe.

EDUCATION DURING THE MIDDLE AGES

(AN EDUCATION OF CHRISTIAN TRAINING)

The educational problem at the commencement of the Christian Era was the promotion of the welfare of society through the development of the individual. In the solution of this the Hebrew people had contributed a lofty conception of religion and of morality; moral discipline and responsibility; and righteousness as the mark of a nation's culture. The Greeks had suggested advanced intellectual and æsthetic ideals; *well-being* and *well-doing*, their highest conception of individual worth; perfection of the rational nature the source of happiness. The Romans recommended a practical training for the functions of life; reverence for law, duty and the rights of the individual. But all these nations had failed to reach a true and adequate solution of the problem, because the advantages of education were not open to the entire population; because other peoples were considered inferior; and because women, though kindly treated were still subordinate to men.

With the advent of the Christ there came a new era in history. New truths were thrown into the world; truths so far-reaching that the experiences of nearly two thousand years have neither exhausted their force, nor discovered all their meaning. Christianity has set a standard for our race, a standard still unapproached.

Christianity has changed our ideas of the character of God, and of the character of man. So long as wretchedness may be alleviated and sorrow assuaged so long will the world require Christianity. In the new ideal of the "Fatherhood of God and the brotherhood of man," all distinctions of caste and class have been swept away; marriage was elevated into a divine rite, and children were looked upon as the gift of God. If we think of our children as precious souls given us to train for His service, we shall not trifle away our opportunity, but steadfastly try to discipline them in that prompt obedience, that self-culture and that self-surrender in the service of others which fills us with admiration when we see it displayed as it was on the sinking Birkenhead and Titanic, and which carries the one who has attained to it to the heights where God meant him to be.

But Christianity did not secure a footing in Europe without a struggle, and a struggle, too, that will appear all the more remarkable as we view it from the vantage ground of the twentieth century. The wonder is, not that the Middle Age was dark, but that any ray of light had been allowed to live. It will be remembered that the eagles of Rome had spread their wings over the civilized and much of the barbarian worlds. Wherever the standards were planted, Roman institutions, the Latin tongue, and too often, the vices of a decaying Roman civilization were introduced. The Roman of this period was a proud creature, wanting

in natural affection and caring little for anything outside of a love of Roman supremacy and the gratification of his own selfish ends. Recognizing no law of pity, no compassion, what wonder is it that he found pleasure in looking at gladiatorial contests where men fought each other and where wild beasts were turned loose in the arena to devour men, women and helpless children. If such a person can be pictured and such scenes imagined, we may understand in a measure, the influence which emanated from Rome during the four or five hundred years of her slow, leprous death. If we can picture such a state of affairs we may furthermore understand something of the tremendous obstacles Christianity and the Christian education had to contend against during the earlier years of the struggle. But this was not all, nor was it perhaps the greatest obstacle in the path of progress. No sooner had Christianity gained an uncertain hold of the southern provinces than there poured in from the north and the east a vast horde of heathen conquerors, who not only destroyed much that had been done but also introduced their own heathen culture. In spite of all this, Christianity prevailed, the seed fell upon good ground for the Teutonic races possessed the very features which brought them into sympathy with the new religion. These invaders recognized in a high degree the worth of the individual and the value of personal freedom.

They possessed a deep religious nature and a great reverence for and love of truth. In addition to these qualities they possessed rare physical and intellectual vigor; qualities which enabled them to take up the problem of the world's development at a point where Rome, with strength exhausted, had left it.

By the end of the second century, the old order of things was slowly going into decay before the uplifting power of Christianity. With the Christian church came the Christian schools, and for the first time in history the great moral force conserved in the Hebrew race for hundreds of years, was poured into the current of the world's life. Human equality and purity of life, both unknown to the Roman, but developed in the Jew through fifty generations, were now sent into the world with all the added spiritual force of Christianity. The poor and the lowly, women, children and slaves soon felt the power of the new religion. Christian schools multiplied, and their chief concern was to give religious instruction to the children. Children were made acquainted with the narratives relating to Abraham, Jacob, Joseph, Samuel, and the Holy Child. The history of the patriarchs, apostles and holy men were the nursery tales with which parents sought to mould the minds of the young. As the child grew it was the sacred duty of the parents to exercise it daily in the recital of select passages of scripture, relating to the doctrines and the duties of religion. The Bible was the entertainment of the

fireside, and the child's first and only text-book, while sacred songs were the only songs permitted to be heard. The heroine of *Quo Vadis* is the type described.

The simple schools of the earlier Christian times could not always supply the educational needs. *Catechumenal* and *catechetical* schools sprang up naturally to prepare candidates in the doctrines of the Church and also for Christian baptism. In apostolic days, new converts were received after a very brief course of instruction and upon a very simple confession of their faith. As Christianity spread, and converts from among the Jews and the heathen became more numerous, it was found advisable for the sake of unity, purity and intelligence in the Church, to give candidates a more extended course of instruction. This instruction, which extended from a few months to a few years, was given by special church officers, and covered the fundamental truths and doctrines of Christianity.

The schools above referred to differed in the character of the work taken. The former were more elementary, were more for the common people anxious to unite with the Church, and were officered by men possessing a good deal of common sense, and enough learning to be able to make clear the truth to simple minds. In the catechetical schools the teachers were sufficiently versed in Christian philosophy and the various philosophies of the day to discuss religious questions with even the

cultured heathen desirous of understanding or embracing the new creed.

One great hindrance to the cause of education in the Middle Age was the fact that all the learning of the past was locked up in the Latin, and this was so interwoven with paganism that the Church feared the result on the popular mind, still holding more or less to its abandoned faith. This opposition of the Church, this conviction that Christianity was foreign to Roman culture, and the absorption of the intellectual interests in theological questions, contributed to destroy much of what had remained of sound scholarship in the last years of the Roman Empire. The task of the Church in the Middle Age was indeed, not so much to keep learning alive as it was to moralize the savage races who held Europe at their mercy. Even if the purest of Latin could have been instilled into the Northern nations the result would have been trifling in comparison to a disciplining of these nations in manners and in morals.

As time advanced and less danger of a return to paganism ensued, the Church began to feel the need of educating as well as humanizing society and looked to Latin for aid. Latin seemed necessary for ecclesiastical purposes, for the interpretation of the Fathers, and for the establishment of a common means of communication among a polyglot people. Grammar had, therefore, to

be taught, and with the introduction of grammar came the introduction of some of the Latin authors. Hence, writers formerly condemned, were now adopted as a sort of necessary evil, but to render these as innocuous as possible, the scribes sought to make them edifying often at the sacrifice of their original meanings.

It may, perhaps, give us a better insight into the education and the schools of the earlier part of the Middle Age were we to examine the course of studies then in vogue. This course was divided into two parts, the *trivium* and the *quadrivium*. The former, or theoretical division, included grammar, rhetoric and logic, and the latter, or practical division, music, astronomy, arithmetic and geometry. We shall err very greatly, however, if we should suppose that any of these subjects implied anything like what they do to-day, or that any considerable part of the common people came under their influence.

It is necessary now to note a peculiar tendency of the Christian Church, and therefore of Christian education. This was a tendency to disdain the present world in the interest of the world to come; and this tendency exerted a very great influence for upwards of ten centuries. Time was nothing but a preparation for eternity, and the highest virtue consisted in a renunciation of all the cares, toils and interests of earth. Under the influence of asceticism the aim of all education was

to prepare for another world, for a life after death, and this view is expressed by Moore, as follows:

"This world is all a passing show,
For man's illusion given;
The smiles of joy, the tears of woe,
Deceitful shine, deceitful flow;
There's nothing true but Heaven.

Traces of the *ascetic* tendency, as it was named, were seen in the early Christian Church, but it was not until late in the fourth century that these culminated in asceticism as an important educative force. Whatever of good this tendency possessed, it failed to grasp the truth that human life is an organic whole and that eternal life is but a continuation of temporal life.

The ascetic tendency had several effects. Religious doctrines and interests monopolized everything. Science was set aside for theology; history for legends of the saints; and the principle of authority assumed control of things secular and things sacred. Under the influence of asceticism, *monasticism* became a directive force of great value.

In the early days of Christianity, society was divided into two classes—pagan and Christian. When the latter of these absorbed the former, it was necessary to distinguish those who directed the spiritual welfare of the people and those who simply concerned themselves in the common activities of life. As a result, clergy

and laity were separated, and a part of the clergy, wishing to secure themselves entirely from the common interests of life, sought the friendly shelter of the walls of the cloisters, where the monastic ideals of poverty, chastity, and obedience could be the better practised. In subscribing to these vows, the individual made his renunciation of family life; looked to the advancement of the Church rather than that of material welfare; and recognized the authority of God before that of the State.

The monastic schools, which afforded education to others than monks, owe their origin to Saint Benedict (543, A.D.). His object was to combine religious contemplation with labor; labor in agriculture and in other employment adapted to the secluded life of the brethren; labor in transcribing and multiplying manuscripts and in the study of the scriptures; and, more particularly, labor in the instruction of the young. This instruction, intended primarily for those who expected to devote themselves to the service of the Church, was afterward extended to outside students having no such intention. These Benedictine communities spread rapidly over Europe, and carried the blessing of elementary and sometimes of more advanced instruction to not a few who looked toward secular vocations. Finally, the monastic ideals with their corresponding virtues of charity, humility, etc., had a very great influence on the character of the untutored masses of the day.

Besides the convent or monastic schools there were two other classes of schools which owed their origin to the Church. These were the *cathedral* and the *parochial* schools. The priests connected with each cathedral church were organized into a monastic brotherhood, one of whose chief duties it was to establish and conduct schools. These were intended primarily for the instruction of candidates for the priesthood, but they were at the same time accessible to other students. The instruction given was similar to that given in the monastic schools, with the addition of placing extra stress upon religious subjects.

The parochial schools were established in the separate parishes and were placed under the supervision of the priests. These schools were intended to help the youth of the parish in the understanding of Christian doctrine, and to prepare them also to take a more acceptable part in the public worship. Ability to repeat and chant the *Credo*, the *Pater Noster*, *Avia Maria*, and a few Latin hymns, without much idea of their signification was, in too many instances, about the extent of the instruction.

When the state of learning in England and in western Europe had reached a very low condition, two monarchs arose in the last part of the eighth century and in the ninth. These were Charlemagne and King Alfred. Charlemagne was wise enough to desire that

his monarchy should be characterized not less by its enlightenment than by its extent, and to promote the culture which he desired, he made use of the only learned class, the clergy. He was, however, sagacious enough to look beyond the narrow limits of ecclesiastical culture, and to seize all the best elements of progress then available. We shall gain a clearer view of the efforts of Charlemagne for the advancement of learning by considering the leading phases of these efforts. In the first place, the instruments on whom he depended to further any efforts that he might make were the monks and clergy. But the intellectual and moral condition of this class was, at that time, far from encouraging. His first care was, therefore, to make them what they should be in life and conduct, and to secure in them a respectable grade of scientific and ecclesiastical culture. The imperial circular issued shows the earnest desire of the Emperor that the clergy should be brought back to purity of morals and to regularity of life. He suggests that they should strive after a decent standard of scholarship and warns them against meddling with political and judicial matters. In the second place he turned his attention toward increasing the schools. For more than two centuries before his time the Latin, current in large portions of his dominions, had been undergoing a progressive change from its original purity, and the germs of the several modern languages were rapidly taking form in

popular use. Hence he set himself, in the third place, vigorously to work to encourage the cultivation of the mother-tongue. Finally, Charlemagne knew how to distinguish, encourage and reward men of uncommon merit. His sagacity in this connection may be readily understood in the instance of Alcuin, whom he enticed from the famous school of York, England, and made of him his most trusted minister and adviser in all that pertained to the advancement of learning. After the death of Charlemagne, the cause of education was abandoned in spite of the efforts of a few heroic men, and the old order of ignorance and of inefficiency was resumed.

But while the torch of learning on the continent seemed about to be extinguished, it was grasped and borne aloft for a time by Alfred the Great, who became the representative of the first renascence during the last decades of the ninth century. The condition in which Alfred found learning in the southern part of England over which he ruled, and which, according to Hallam, was then the most enlightened portion of the island, was far from being encouraging. There was not a single clergyman south of the Thames who understood the ordinary prayers. If such was the condition of the class nominally learned, what could be expected of the laity?

Against the prevailing ignorance, Alfred made a violent struggle, intent to leave to his successors a

remembrance of himself in good works. Like Charlemagne, he had a keen eye for the merits of men; and since learning was at so low an ebb in his own land, he brought in men from abroad and placed them at the head of monasteries to instruct his clergy. Like Charlemagne, also, he saw the necessity, if learning and religion were to obtain any organic hold upon the minds of the people, both learning and religion should be presented to them in their own native tongue. To accomplish this end he was forced to create a vernacular prose literature by translating works like the History of Bede and the Consolations of Boethius. Under his fostering care the English monasteries again became nurseries of learning. But here, as on the continent, the revival was but transient and did not long survive its noble patron.

We come now to the time in the history of Europe which is often spoken of as the "Age of Chivalry," roughly speaking, from the time of the Conquest to the end of the reign of Edward the Third. It saw the passing of the leading nations of Europe from barbarism to civilization. The fact that before each warrior there was held a high ideal of life and duty did much to introduce a time of sweeter manners and purer laws throughout Christendom. Yet there were those who were knightly in name but not in character. Deeds that would disgrace a thief and acts of cruelty were common things with knights of the highest lineage. Nor did even

the best always consider that they owed consideration or service to those beneath them in rank.

While the means of intellectual education during the tenth and eleventh centuries were sinking again into disuse, and the knowledge of the liberal arts was neglected and even despised, a new educational agency was coming into prominence. This agency was the institution of *chivalry*, an agency the more powerful, because, growing out of the circumstances of the times and adapting itself to the modes of thinking and feeling of the age, it worked its way silently among men, and before they were aware, had wrought a great change for the better in the manners of a rude civilization. This new educational force, by appealing to motives to which men were at that time keenly alive, prepared for that period of eager intellectual activity which began with the twelfth century, and made men in some degree receptive for that literary culture to which they had hitherto been averse. "There are," says Hallam, "three powerful spirits which have from time to time moved over the face of the waters and given a predominant impulse to the moral sentiments and energies of mankind. These are the spirits of *liberty*, of *religion*, and of *honor*. It was the principal business of chivalry to animate and cherish the last of these three."

At this period real liberty did not exist. Violence and disorder reigned everywhere. The strong trampled

upon the rights of the weak, and tore from each other what the mailed hand could not defend. Religion was not much better, for religion had become dogma, a dogma too in an unknown tongue and which was rather accepted than understood. Among the feudal lords, or the ruling class, the feeling of personal importance, the germ of honor, was active. Among the virtues fostered were justice, courtesy, loyalty, respect for women and liberty. Justice bound the knight, not only to upright dealing with all men, but to become the defender of the weak and helpless when oppressed by power. Courtesy softened the forms of intercourse among rude beings and gave a tone of refinement even to hostile encounters. Loyalty made the word pledged to friends or foes a sacred obligation and stamped a breach of faith as infamous. The new attitude toward womankind elevated the purest and the best of the sex to an importance that had never before been accorded to them. Liberality, while often degenerating into extravagance, nourished the feeling of honor by seeming to free valiant acts from all taint of avariciousness. Many of these qualities were doubtless improperly embodied in practice, but how many of us exemplify in our lives the principles that we profess and even reverence? But they were likely still to have had a powerful influence on the development of a higher type of general character. For them, as for Nelson, to be fighting was to be in the full tide of happiness. The

soldierly instincts of discipline, generosity, loyalty and fair play were brought forward and given a place for all time. Men looked with sympathy on all human fortitude and with tenderness on all human suffering. To fight without hatred; to conquer without insolence; to meet death without terror; to think of honor as the true self-interest; and of nobility as the right or opportunity to serve.

Knightly education stood in bold contrast to that of the Church, by attaching importance to those things either neglected or condemned by the Church, namely, physical culture, polished manners, a love of glory, etc. The native tongue was not neglected and nature was not allowed any longer to stand in unnatural opposition to spiritual interests. But chivalry needed schools in which its virtues should be inculcated, its exercises made familiar and its special culture promoted. The sons of vassals were sent to the castle of the feudal lord to be brought up and trained in company with his sons. This secured the good conduct of the under-lord and familiarized the boys with castle life, its principles and its usages. Here they passed through all the grades of service as pages and esquires, and finally when considered competent were admitted to the ranks of knights at the hands of their lord. In this school were impressed by example and by practice those virtues which were essential to the knightly character. Here was imparted the special culture of the castle, poetry

and verse making, familiarity with heroic and sacred legends, skill in playing chess and touching the harp, the art of carving skilfully at table, and the courteous manners which fitted the knightly dignity. But the greater part of the castle training was naturally devoted to perfecting the youths in all martial exercises. From birth to the age of seven years the boy was in the care of his mother. From his seventh to his fourteenth year he served as page in attendance upon a knight; the ladies of the court; in household and court service; and in learning music, chess, poetry and manners. From his fourteenth to his twenty-first year he served as squire; pursued physical and military training; hunting, fencing, tilting, riding, swimming, etc. He also studied religion, singing, minstrelsy and the harp. After his twenty-first year he became a knight, took vows to defend the Church, to speak the truth, and to respect womankind. The training of girls under this system was much like that required of boys, though not so extensive. It covered reading, singing, French, needlework, manners and physical exercises.

During the latter part of the period we are now considering municipalities began to emerge from the confusion and to demand an increasing importance. Industries were springing up and trade expanding to such an extent that protests were made against the one-sided religious character of the Church schools, and schools more in keeping with the avocations of the

individual and leading classes called for. In due time town schools or *burgher* schools made their appearance, and in these reading, writing, arithmetic and elementary geography were emphasized.

During the twelfth and thirteenth centuries there sprang up a new scholastic philosophy, the essence of which lay in subtle quibblings, and in the artful fence of logic. Amazing fabrics were woven out of such fine threads as: "Will one grain make a pile?" "How many angels could stand on the point of a needle?" etc. Yet, though some of the questions discussed seem to us to be utterly foolish, though their solutions added nothing to the progress of the day, they, nevertheless, awakened keen intellectual activity and prepared the way for the coming revival of learning.

The attitude of the intellectual life of the first five hundred years of the Middle Age was an unquestioning obedience to authority. By the eleventh century a new position had to be taken. Heretical ideas had filtered in from the East. These had to be met by argument as well as by force, and the purpose of scholasticism was to aid faith by reason, and strengthen the religious life of the Church by the development of intellectual power.

Church doctrines had been formulated for many generations. It was necessary now to analyze, define and systematize these doctrines. Scholasticism aimed at developing power to formulate beliefs into logical

systems, so that these beliefs could not be set aside by any arguments which might be brought to bear against them. To secure this power it was necessary to train for it, and the child was now introduced to grammar as formal as would be studied by the adults of to-day.

The *schoolmen*, it is true, never stopped to examine into the material dealt with in order to ascertain whether or not it was valid, nor whether sufficient data had been collected. Still this keen debating had one important result. It stimulated intellectual interests and added greatly to the number of those whom the world called the *learned*.

The best indication of the educational advance of the period lying within the 12th to the 15th centuries was the rise of the mediæval university. That the awakening of Europe should have been followed by the revival of old schools that had become dormant and by the multiplication of new schools is, doubtless, what we should have expected. But the reason why it should have resulted in the springing up in many parts of Europe of those specialized secondary schools which we call universities is, perhaps, not so obvious. The specializing of law, medicine and theology at certain centres where instruction was open to all comers without monastic restrictions is the principal reason, in all probability, of the rise of the higher university schools. These were specialized schools of some one or more of

the great professional studies. They were founded usually at the seats of pre-existing schools of the liberal arts, which schools were ultimately abolished by them. They were open to all comers without distinction of nationality. They were free from direct clerical domination. They assumed to themselves at first needful powers of discretion, self-government and protection, which at a later date were confirmed by state and ecclesiastical authorities. When collisions arose with the local authorities the very poverty of the universities was a source of strength. They had, for generations, no building of their own, no apparatus and no equipment save learned teachers who lectured in rooms hired for the purpose. They were thus in "light marching order," and could easily coerce their opponents in the cities, where their trade was very valuable, by the threat of moving elsewhere if they were seriously interfered with. The subjects pursued divide themselves into two groups, the arts and the sciences; the former including all culture subjects or studies with no special professional bearing; the latter comprising the three professional branches, theology, law and medicine. Regarding the mode of teaching and learning pursued we must bear in mind that printing had not yet been invented, and that in consequence books were very few and very expensive. Books of literary merit were also little known and the human intellect, though now aroused, was still far from being freed from its habit of giving servile deference to

authority in science as well as in religion. From these defects, and from others, the methods of instruction that were devised were dictation from manuscripts of prescribed subject matter, dialectic disputations and by real lecturing. As to the kind of discipline and the condition of the morals of the earlier universities, expulsion is denounced against such students as, after warning, are guilty of drunkenness, thieving, gambling, insulting citizens and making night hideous with student songs, and especially against such as break in doors. The indirect effects produced on education and upon civilization by these schools were as follows:—They brought together young men from widely distant communities and bound them by the most intimate relations at an age when the most vivid and lasting impressions may be made. They taught the lesson of the supremacy of human reason over mere brute force. They promoted and shaped general education through that pervasive influence which higher centres of learning inevitably exert upon the lower schools. Finally, they trained men to doubt everything, authority included, and thus prepared the way for that spirit of free inquiry which has done so much in the past few centuries for every department of knowledge.

Another feature which was to play an important part in later education may now be mentioned. While Latin was the subject receiving the maximum of attention for the time being, the day was shortly coming when the

mother-tongue of every country would have to be considered and given a prominent place on the school programmes. To prepare for this it was necessary to polish and refine the various vulgar tongues so as to make them proper vehicles of expression. Besides writing one of the few masterpieces of all time, besides preserving for us in his imperishable pages both the soul and the form of the mediæval world, Dante created the Italian tongue, and wrote in it his divine epic. Again, in the latter part of the same century, Chaucer (1340-1400,) rendered the same great service to his mother-tongue and created out of a barbarous medley of Norman-French and Anglo-Saxon, the English language, so that when the English revival of learning came at last, its poets and writers found this magnificent instrument ready at hand.

THE PERIOD OF THE RENASCENCE

(A RESTORATION OF NATURE)

Light had slowly been increasing by fits and starts during the later centuries of the Middle Ages, and the past, with its darkness, may have been the necessary preparation for the brighter days of the future. The world had taken a long stride beyond paganism. The idea of the peculiar dignity and worth of the human soul; of man's accountability for his fellow-man's spiritual welfare were deep in the heart and the conscience of the mediæval world. The Christian spirit said, "come and let us reason together." The pagan said, "go and do that work."

The conditions antedating and contemporary with the *revival of learning* are as follows:—The interchange and introduction of ideas due to the Crusades; the feudal system replaced by the growth of the feeling of the responsibility of the government for the governed; greater stability of society, hence, greater security of life and property; the explorations of Marco Polo in the Orient, of Columbus' discovery of America, of the doubling of the Cape by DeGama, and of the circumnavigation of the globe by Magellan; the invention of gunpowder, of the art of printing, of the mariner's compass and of the telescope; the development of modern languages and literatures which helped to unite

and also to distinguish the modern nations; and the ever present revolt of the human mind against authority.

The revival of learning, or *Renascence*, was not merely progress along the old lines. The old foundation was entirely inadequate, for the interests of the Middle Age were interests more or less closely connected with the importance of a preparation for the life to come, and education was generally looked upon as a sort of discipline or schooling for this. The Renascence was the emancipation of thought. It was the revival of the lost sense of literary form and artistic beauty. It was an eager thirsting after learning; an enthusiasm for literary form and literary achievements, kindled by a contact with the two great literatures of the ancient western world. The Southern Renascence began in Italy, and preceded the Northern or English Renascence by some two hundred years.

But the transition from the *old* to the *new* was by no means as rapid and as marked as might have been expected. In departing from any settled groove of thought, the final break is usually made by some one individual, the "masterless man" of Kipling's splendid allegory, the man who sees with his own eyes, and with an instinct and a genius for truth, escapes from the routine in which his fellows flounder. Nevertheless, from the fifteenth century onward, there are to be observed several very important tendencies in education.

Among these were the following:—[1] An endeavor to make education natural and serviceable; [2] an endeavor to introduce more gentle and attractive methods; [3] and an endeavor to make education general.

To the world of the fifteenth and sixteenth centuries a double culture was offered, a culture along *practical* lines and a culture along *literary* lines. The age was one of marvellous activity on sea and land. [1] The art of printing had been discovered; [2] Portugal found an ocean route to the East Indies, the old route by way of the Mediterranean having long ago been closed by the Mohammedan; [3] Spain added the Americas, and Copernicus proved to the world that the sun and not the earth was the real centre of our system. Such discoveries and inventions naturally pointed to a course of studies emphasizing the subjects of mathematics, geography, history and natural science. [1] That this course did not materialize for many generations afterward was due to the discovery of a second class of culture, the culture of the Greeco-Latin worlds, lost to western Europe for several centuries, but flourishing in the schools of Constantinople, the eastern capital of the old Roman empire.

In its national condition, Italy at this time resembled ancient Greece. It was not a nation. The national ideal was coming into being in the other countries of Europe, but Italy, like Greece, was composed of a number of

ardent, wealthy, brilliant, independent cities, in a state of eager rivalry with one another. In these little republics, birth and rank were of little account for all the prizes of life fell to men of ability and knowledge. Even the humblest had the utmost possible inducements to make all he could of himself. To these eager minds, the dispersion of the Greek scholars, consequent on the imperilled condition of the Eastern Empire, slowly falling bit by bit into the grasp of its Moslem foes, brought just the mental food they needed.

Italy felt herself to be the heir of Roman greatness. Her eyes looked, it is true, not to a united Italy, but back to Rome, where she imagined she saw her true and only pathway to greatness in the revival of the glory of that ancient city. The Italian Renascence had neither the religious nor the nation-making forces of the subsequent English Renascence. The one great mission of the Italian revival appeared to have been to acquire and transmit to the rest of Europe a knowledge and an appreciation of the classics. The first duty, therefore, of the lovers of the new learning was to discover and restore the precious manuscripts lying neglected in many a convent library. Too often these manuscripts were found covered with rust and mould, but the search and the discovery were always labors of love. No journey was considered too great nor too perilous; no privation nor fatigue accounted worth the mention, and no price too extravagant for the sake of

adding one more manuscript to the collection. No fevered rush of miners to a new field could have exceeded the enthusiasm of the scholars in their search for the old manuscripts.

For nearly the whole of the fourteenth century Latin alone was studied. Finally the Republic of Florence invited Chrysoloras, a learned Greek, to a chair in its University. Thus, after being lost for upwards of seven hundred years, Greek learning returned again to Italy, and pupils from western Europe crowded to the lectures with an eagerness difficult for our age to conceive. So great was their enthusiasm that it was said—"Students dreamed all night of what they had heard during the day." Universities, generally, did not receive the new learning with the same degree of cordiality as Florence, and it is a curious thing to reflect that there ever was a time when classics were looked upon as an innovation and given a very subordinate place.

Had the Italian Renascence any other result than that of simply recovering and transmitting classical learning? It produced no great literature like that of Spain and England. Italian literary capacity was overburdened by scholarship and declined into mere elegance and correctness of manners. Indeed, in the fifteenth century the language created by Dante as a thing of power, polished by Petrach as a thing of beauty, and trained by Boccacio as an instrument of melodious

prose, was set aside, because every Italian writer wished to write his essays and poems in elegant and classical Greek and Latin.

The great work of the Italian Renascence, however, was seen in its contribution to the fine arts. In decorative art of all descriptions, in architecture and in sculpture the Italian masters showed their genius. But it was mainly in the art of painting that Italy won its special pre-eminence and stood then as it stands to-day unrivalled and unapproached.

In the course of time, the light of the new learning had spread beyond the Alps, and because England was the only nation possessing what might be termed a stable government, it was consequently in England that the Northern Renascence reached its fullest development. With its transfer to the North, the spirit of the movement was concerned with the removal of common ignorance, not by individual development, but by social and religious education. The Northern Renascence meant a new life, consequently, a new education, hostile to the old dogmatic education.

At the dawn of the sixteenth century, England possessed her two famous Universities as well as a number of schools of lower rank, such as Winchester and Eton, but the learning acquired in all of these was about as lifeless as it was meagre. It was about this time that Grocyn, a fellow of Oxford, studied Greek in

Italy, and coming back, taught it at Oxford. His example was followed by others, with the result that Oxford soon became a sort of Mecca of the new learning, But the study of Greek and the founding of new schools were but small things after all. The great thing was the wonderful awakening of mental life which followed the introduction of the two classic literatures upon the world. "For the first time men opened their eyes and saw." They saw life and reproduced it in the most splendid dramatic literature of the world; they saw nature and began to study it. In Sir Thomas More's "Utopia," the modern world was anticipated. More dreamed of the labor question, of the reform of criminal law, of cities built in accordance with sanitary laws, of religious toleration, of universal free education, and the modern world is now living out his dream.

Among the representative northern educators are Desiderius Erasmus, John Sturmius and Roger Ascham. Erasmus, a naturalized Englishman, advocated the study of history, geography, natural history and agriculture, in subordinate relation to the classics. He urged adaptation and sympathy in the education of children. He strove to remove the general ignorance of his day by the introduction of a broad, general culture, and he believed in the education of women. John Sturmius was the founder of the German classical secondary school system. He it was who organized the first German gymnasium at Strassburg, and remained its

head from 1538 to 1583. Sturmius was instrumental in setting the standard for secondary curricula in Germany, England and France, thus making classical learning almost the exclusive content of high school education even up to recent times. Roger Ascham, tutor of Queen Elizabeth, wrote *The Schoolmaster*, the first work on educational theory in English. This treatise is noted for its charm of style and for the method of teaching Latin set forth.

When enthusiasm for the new learning was on the wane, educational ideas were lowered, the ideal of an educated person becoming synonymous with that of the classical scholar. Only college-bred people educated people! Think of the truly great and noble men and women you have known Think of those you have been acquainted with who have lived successful lives, who have been a blessing to themselves and to all their fellow men with whom they have come in contact; who have done things and have known about things. Perhaps some of these people knew very little about books. But they knew things. They did things. By all the true tests they were educated.

This ideal created several educative defects, among which we may mention the following:—The literature of the mother-tongue was not considered elegant enough to receive a place in the school programme. Students who excelled in learning the classics were looked upon

as of much greater importance than the students who could "*do*" things. Little children were necessarily neglected, and only a very small proportion of those who spent several years at school were able to get beyond the Latin rudiments far enough to appreciate the author. These were but small things in comparison to the tremendous uplift that the Renascence gave toward a modern world. Freedom of thought and the spirit of scientific research had begun to work, helped on by the ever extending leaven of Christianity.

THE REFORMATION

(A RESTORATION OF REASON)

The movement in Western Europe known as the *Renascence* was far more than a revival of letters. It was an awakening of intellectual, moral, and religious life; the offspring of causes long in action, and the parent of other movements in action to this day. The Protestant Reformation was a part of it. This revolt against Rome produced a counter *renascence* in the bosom of the ancient Church itself. In presence of that peril she awoke from inaction, and girded herself to beat back the invading heresies, by force or by craft, by the arms of princely and imperial allies, by the inquisition and by education, and by the self-sacrificing enthusiasm of her saints and martyrs.

The Renascence had its origin in Italy; the Reforma- its source in Germany. Italian civilization was founded upon classical institutions; German civilization had come from German Christianization. The Italian Renascence was individualistic and aristocratic; that of the North was democratic and reformatory. The Renascence was a call to Nature; the Reformation, a call to Reason.

To understand the meaning of the movement known as the Reformation, it is necessary to state the two views held regarding the nature of religious truth in general.

From one standpoint religion was looked upon as completed truth, revealed by divine means and entrusted to the custody of a Church, whose authority in turn was also received as divine. In the other case, religious truth, while recognized as of divine origin, was looked upon as undergoing completion in accord with the general progress of the intelligence of the human mind. Each man's mental outfit, such as it is, is the machinery by which *truth* is arrived at. Those who held this view maintained also that the individual, and not the Church had the right to interpret the original revelation, which was addressed primarily to the individual. Such diverse positions on the same problem could not be held in harmony at an age when the critical faculty had been carefully trained. The result was therefore, a secession from the fold of the Mother-Church; and to this secession the world has given the name of the *Reformation.*

The natural result of the views of the *reformers* would have led to emphasis being placed continually upon the use of reason as the guide to the interpretation of nature, and of secular life; to the use of reason in the interpretation of the Scriptures; and to the restriction of the authority of the scriptures to religious matters. But advancement along all these lines was checked before the expiration of a single generation. This liberality of thought and emphasis placed upon reason found little realization in the education of the day, either as formulated into doctrine, or as organized into

schools. The ideas of the reformers should have led to reforms in education. Instead of this, education was soon dominated by a formalism growing out of leading reform groups into which the Protestant movement divided. The result was a multitude of creeds, worked out to cover the minutest details, carrying the authority of the Scriptures, and backed up by the power of the government. Hence it was that the Reformation failed to produce the intellectual and educational results during the sixteenth and seventeenth centuries which the movement at first clearly promised. That these results were delayed was due to the fact that the reformers themselves were not sufficiently conscious of the meaning of the movement, and also to the fact that the old school curriculum could not be readily shaken off. The old literary course of studies was, therefore, continued and modified as the influence of the reform movement gradually deepened and clarified. This influence is seen in a persistent demand for the establishment of systems of schools based upon the idea of universal education.

The leading spirits of the Reformation were Martin Luther and Philip Melancthon. Luther's view of the value of education is indicated in the following appreciation of the work of the teachers:

"Where were your supply of preachers, doctors and lawyers if the arts of grammar and rhetoric had no existence? These are the fountain out of which they all flow. I tell you, in a word, that

a *diligent, devoted school teacher*, preceptor, or any person, no matter what is his title, who faithfully trains and teaches children *can never receive an adequate reward, and no money is sufficient to pay the debt you owe him;* so, too, said the pagan, Aristotle. Yet we treat them with contempt, as if they were of no account whatever; and all the time we profess to be Christians. For my part, if I am compelled to leave off preaching and to enter some other vocation, I know not an office that would please me better than that of schoolmaster, or teacher of children. For I am convinced that, next to preaching, this is the most useful and greatly the best labor in all the world, and in fact I am sometimes in doubt which of the positions is the more honorable. For you cannot teach an old dog new tricks, and it is hard to reform old sinners, but this is what, by preaching, we undertake to do, and our labor is often spent in vain; but it is easy to bend and to train young trees, though haply in the process some may be broken. My friend, nowhere on earth can you find a higher virtue than is displayed by the stranger who takes your children and gives them a faithful training,—a labor which parents very seldom perform, even for their own offspring."

As Luther's time was fully monopolized in directing the religious movement, he left these ideals to be worked out by his followers, chief among whom was Melancthon. At Melancthon's death there was scarcely a town or a city in Germany but had had its schools modified in line with his advice, and scarcely a school of any account but numbered some pupil of his among its teachers. Melancthon's contact with the individual scholar came mainly through his many text-books on rhetoric, ethics, physics and history.

The Reformation-movement, as we have stated, was not at first conscious of its significance, and this ignorance left the field open to opposition movements

having for their object the suppression of the current away from the Mother-Church. These counter-movements made use of *education* and the *inquisition* as their principal instruments, and were controlled for the most part, by the society known as the *Society of Jesus.*

Founded for the purpose of strengthening the authority of the Church and extending her dominions, the Jesuit society was directed toward the conversion of the heathen and the combating of the so-called *Protestant* heresies. The constitution of the order consisted of several parts, the fourth being the celebrated *Ratio Studiorum*, or system of studies. This constitution took form about the year 1600, and remained practically unchanged until the society was abolished. The men who framed the *Ratio*, were among the brightest minds of the Church. These men had a fine appreciation of the value of education on its practical side, and the order possessed the advantage of being able to give to education a continuity of supervision, and the benefits arising from the observations of a great teaching body.

The order had little interest in elementary education and therefore little interest in the education of the masses. It was devoted rather to the education of leaders, and as a consequence concerned itself mainly with secondary and with higher education generally. Usually no tuition fee was charged, a circumstance that gave the Jesuit schools an immense advantage over the

corresponding Protestant schools. At the time of their suppression the order numbered some 22,000 members, the majority of whom were devoted to the work of education.

Whatever may be said of the Jesuit schools this much at any rate may be emphasized—"they were very successful schools." The Jesuit Schools were successful because of their completeness in organization and the continuity of their administration. What John Sturmius did for one Protestant school at Strassburg, the Jesuit order did for a whole system of schools. At the head of the order stood the *general*, elected for life, and thus able to secure a stability, a unity of action, and a perfection of system impossible to secure elsewhere. Under the general was the *provincial* who was responsible directly to the general and who was placed over one of the Jesuit provinces. Over the particular school was the *rector*, and under the rector the *prefect of studies*, or educational supervisor, and the various members of the teaching staff.

The perfect character of the school supervision, the constant check exercised on one officer by another and the non-professional and professional training of the teachers, prevented any departure from established methods of government and instruction through any peculiarities of teachers, and secured an adherence to the general system that have not been equalled in the schools of this or of any other age.

Supervision, amounting almost to repression on the one hand and espionage on the other descended even into the classes. Students where divided into groups of two, each acting as a check upon the other. Discipline was secured through the ever-present evidence of authority and through the aid of religious motives, and corporal punishment to excess was never used as an educational incentive and was practically eliminated. In place of resorting to physical force, the Jesuit teachers elaborated in their thorough way a system of rewards that made use of the motive of *emulation* to an extent never before nor since employed.

Another cause of Jesuit educational success was due to the thoroughness of the teaching and to the careful preparation of selected teachers. The teaching force was made up for the most part of those who had passed through the heavy course of the *lower* school, and usually the still heavier course of the *superior* school, in other words, through the schools corresponding to our collegiate institute and university. To the scholastic culture was also added a long normal course in an approved school or under the direction of the masters of an ordinary Jesuit school. It is a characteristic of the Jesuit order, and one of the sources of its strength, that it selected the workman for his work, studied the qualities of its members, and gave to each the task for which he was best fitted.

As the members were thus picked men, selected on account of intellectual ability and teaching power, the order obtained a body of teachers far superior to those of the secular schools, and this superiority was maintained so long as there was no great change in either the subject-matter or in the spirit of education. With the coming of the eighteenth century, with its movement away from the humanistic content of education and from the theological spirit of the day, the Jesuit schools began to lose their vantage ground and were finally suppressed.

The subject-matter of the courses may be referred to as belonging to the formal humanistic type. In this particular the Jesuit schools did not differ from the other schools of the time in either the scope of the material or the purpose such material was expected to achieve. There was the same study of *form*, beginning with the grammar and ending with *dialectics*. There was also the same effort made to give students such a grasp of Latin that it could be used as fluently as the mother-tongue. All these the Jesuit schools and the corresponding Protestant schools studied and taught, the only difference being that the Jesuit schools were much more uniform and a great deal more successful than were the Protestant schools. Besides, these schools gave more attention to mathematics and to the rudimentary sciences, as far as these could be gained

through the classical texts, than was usually the case in the other schools.

A most distinctive characteristic of the Jesuit schools was found in their *method.* This method was what might be called the *oral* or *conversational* method, and was no doubt instrumental in producing much of the personal contact which gave to these schools a power in moulding conduct beyond that of other schools.

Next to this was the principle of *thoroughness* which characterized all the work of these teachers. Short lessons and frequent reviews were given. The entire work was based upon the principle that an *intensive* study is a better thing in the main than an *extensive* study. That a few lines perfectly understood is better than a page only grasped in part. Hence no single word was left without a thorough explanation. Each master, too, had the universal custom and the training of the order at the back of his method, a fact that was bound to add dignity to the school, for it gave confidence to the master and was not wasted on the student. This method, perfect as it was in its way, tended to check initiative, prevented freedom of opinion, and prepared for the subsequent decline of the schools.

We may not agree with either the matter or the method of the Jesuit schools, but we are bound to recognize their remarkable success, a success due in the main to three conditions, viz., the devotion of the

members of the order; their clear grasp of the needs of their day; and the completeness with which their course of studies was arranged with the view of realizing a well-defined end.

These conditions have not changed, and they are as applicable to-day as they were in the old Jesuit days. We, therefore, require a body of teachers devoted heart and soul to the work of education. We require, likewise, a clearer insight into the nature and extent of education needed to-day by the youth of Canada. We, furthermore, require such a completely graded course of studies or system of education as may assist all to realize the highest ideals of individual and of social life. If the Jesuits can leave us these three things, no one can say that the order has lived in vain.

The educational system of the Jansenists, of Port Royal, near Paris, in 1637-1661, connected with which are the names of Pascal and of Fénelon, attained their importance not from their number, nor yet from the length of time which they existed. The schools of Port Royal attained their importance from the fact that they represented in their conception of education and in their method a reaction against the dominant Jesuit education.

In discipline they were harsher than were the Jesuits, believing that the child's nature was evil and that the work of education was to correct this condition. But

this view led to a better conception of subject-matter and of method in education. Studies were simplified and methods of presentation made pleasant. The place of the mother-tongue was elevated. Memory was not placed above the understanding. Attention was paid to the body and the formation of character made a matter of serious care.

The short life of these schools was due to the antagonism of their great rival against whom they had about as much chance of success as a birch-bark canoe would have against a modern battleship.

REALISM

(AN EDUCATION BY MEANS OF THINGS)

While the Jesuits and other great teachers were thinking only of how Latin and Greek might best be taught, other thinkers were making those brilliant discoveries which constituted the beginning of modern natural science. The work of Copernicus was seconded by that of Galileo, in Italy. Galileo invented the refracting telescope and by its aid discovered the moons of Jupiter, the spots on the sun, and the rotation of the sun on its axis. Galileo also discovered the laws of the pendulum and the laws of falling bodies and thereby displaced forever Aristotle's crude ideas which had held the boards for some ten centuries. Kepler, the German, found that the planets moved about the sun in elliptical orbits, and geography advanced by leaps and bounds, thanks to the activity of a series of explorers and adventurers on sea and on land.

As the Renascence of the fifteenth century concerned itself in an effort after personal culture, so the same movement, in the sixteenth century partook of a social, political and religious character. In the seventeenth century, through the continued action of the same force and the same spirit, the Renascence became scientific and philosophical, thus reversing the process which actually took place in the native development of Greek

thought. Modern science is, therefore, the natural and final product of the Renascence movement, and the Realism of the seventeenth century is an earnest of modern science.

There were several varieties, or classes of Realism, to which the names *humanistic-realism*, *social-realism* and *sense-realism* have been respectively given. Humanistic-realism was a protest against the narrow view of the purpose of the classical studies in education. The object of the older humanists was to produce young Romans, while the object of the humanistic-realist was to discover what the Greeks had to impart as to a knowledge of human motives and of human life in contact with nature. It was the purpose of the humanistic-realist to master his own life, natural and social, by means of a knowledge of the broader life of the ancients. This phase of Realism is illustrated by Rabelais (1483-1553), and by John Milton (1608-1674).

The educational importance of Rabelais comes not from any immediate and concrete influence on the schools, but from the effect of his ideas upon such educational reformers as Montaigne, Locke, and Rousseau. We find in Rabelais an enthusiasm for learning and a tendency to *verbal realism*; in other words, we find him turning to the classics in order to know things. So far he was a child of pure humanism. In other respects he advanced far beyond this, and the

remarkable feature of the curriculum suggested by him is that it is mainly concerned with *things*.

The effects of the late Renascence was to draw the attention away from arithmetic, music, geometry and astronomy, or the subjects of the *quadrivium*, and to centre the attention on grammar, rhetoric and logic, or the subjects of the *trivium*. Rabelais would reverse this point of view by emphasizing again the practical subjects of the *quadrivium*. In certain particulars Rabelais was also in sympathy with what we now know as nature study and manual work, for he recommended that students should pay some attention to this by advising them to get up at four o'clock in the morning to make observations on the situation of the "dipper," and of other constellations. He also gave hints as to the value of hand-work as well as head-work, and suggests sawing wood and threshing sheaves of grain. To these he would add visits to various trades, that student life might be more closely connected with the general life of the world.

Rabelais saw that the human being was more than intellect and that the intellectual life might be nourished by many other things than books, a feature of school work much in evidence to-day in our needle-work, domestic science, etc. Rabelais would also give attention to the needs of the body by encouraging physical culture. In this he seems to have had the idea

of physical culture as a preparation for a gentleman's pastime, war. The effect of this phase of realism upon the schools can not be easily estimated. Its direct influence was exerted by individual teachers and special programmes. It, however, helped to prepare the way to sense-realism which in turn found its place in modern natural science.

Milton, the poet, did other things besides writing *Paradise Lost.* He wrote upon the freedom of the press, the tenure of kings, and religious toleration. He also undertook to contribute to educational theory, and to the improvement of the schools themselves. He conducted a boarding school for a short time, and the *Tractate of Education* is an outgrowth of his experience as a schoolmaster. While a remarkable classicist himself, Milton objects to the usual humanistic education, and declares that the boys, "do for the most part grow into hatred and contempt of learning." He claims, that, "we do amiss to spend seven or eight years in scraping together so much miserable Latin and Greek as might be learned otherwise, easily and delightfully in one year." He has nothing good to say of the formal work in Latin composition, "forcing the empty wits of children to compose themes, verses, and orations, which are the acts of ripest judgment, and the final work of a head filled by long reading and observing." It is not the study of classics, however, that Milton opposes, but the constant harping upon grammar without regard to the

author's thoughts. Milton's curriculum includes manual training, and the elements of science; it emphasizes a knowledge of nature; undertakes to teach agriculture through Latin; and natural history, geography and medicine through Greek; and provides for the very broadest training in the classics. On the whole, it is a bookish education that is advocated, and the enormous load of languages; the study of mathematics, science, etc., would make such a course possible only to the intellectual giant.

Education to the *social-realist* should shape the disposition and the judgment, so as to secure for the youth a happy and successful career. Such an education should culminate in extensive travelling. This phase of Realism is illustrated by Montaigne (1533-1592).

It may be unfair to include Montaigne, a mere gentleman of leisure, among those strenuous souls of whom the world was not worthy; men who devoted themselves with unsparing enthusiasm to the work of educational reform. This, however, is the usual order of advancement. By and by the man of action, of conviction, of fanaticism it may be, comes and forces the world to consider, to combat, and finally to accept ideals which other writers and thinkers had formulated and elaborated. Montaigne stands in the order of succession, classed as a humanist, a social realist or a naturalist according as his educational outlook is conceived to be in line with Rabelais, with Locke or with Rousseau.

According to Montaigne, education should shape the judgment and the disposition, rather than seek knowledge; education should prepare one for practical, successful, happy service in life, as a "man of the world," and education should aim at social efficiency. He suggested travel as a means of furnishing experience and familiarity with men and with customs. He opposed humanism, emphasizing the importance of wisdom, that is, the product of a well-trained judgment, in comparison with books and so-called knowledge. He regarded realities of thoughts as more important than those of sense, and shared the opposition of the early scientists to the formal artificial education of the times. He did not approve of getting close to nature by withdrawing from the world, as did Rousseau. He urged association with men and with life, because of the experience, and because of the discipline of the judgment. He emphasized the man, not the mind, nor yet the body. He aimed not at what to think, but how to live. He suggested that language should be gained by use, that ideas should be practised rather than memorized, that the mother-tongue should receive the first attention; and that education should be general, not special. He would make discipline pleasant. Physical training, he considered valuable for health, strength, endurance, and skill. With Montaigne was born the idea that education is a process of growth, and its purpose is that of training the mind.

Finally, by *sense realism* we mean that view of education growing out of the phases already referred to and containing the groundwork of the modern conception of education. Sense realism emphasized the fact that knowledge comes in the first place through the senses, and that education is, therefore, based upon a training in sense perception rather than, as heretofore, a training in mere memory. Education was looked upon as a *natural* and not as an *artificial* process; and the principles upon which education was based were to be found in nature. Such a conception gave rise after a time to a science or philosophy of education based upon scientific investigation, and also to a modification of the course of studies by introducing materials chosen from the human and physical divisions of man's immediate environment. Among the sense realists mention may be made of Mulcaster (1548-1611); Francis Bacon (1561-1626); Ratke (1571-1670); and Comenius (1592-1670).

Richard Mulcaster was an English schoolmaster. He, therefore, comes to us with the double authority of one who knows the practical as well as the theoretical values of education. As the head of a humanistic school it is rather startling to know that Mulcaster placed more importance on a study of the mother-tongue than on a study of Latin; that he held that education should not aim at forcing nor repressing the individual; and that education was needed to help nature to her perfection.

In all these particulars, Mulcaster emphasized the position of the sense-realists.

The use of the scientific method by the various discoverers already referred to was largely unconscious, and it remained for Francis Bacon to formulate what he called the method of induction, and by advocating its use, to point the way to its development as a scientific theory of education. Bacon is, therefore, recognized as the first sense-realist.

"There are and can be only two ways of searching into and discovering truth. The one flies from the senses and particulars to the most general axioms, and from these principles, the truth of which it takes for settled and immovable, proceeds to judgment and the discovery of middle axioms. And this way is now in fashion. The other derives axioms from the senses and particulars, rising by a gradual and unbroken ascent, so that it arrives at the most general axioms last of all. This is the true way, but as yet untried."

Bacon would thus begin with particulars, rather than use the *a priori* reasoning of the syllogism, as advocated by the schoolmen, under the impression that this was Aristotle's method.

In endeavoring to create a method whereby anyone could attain all the knowledge of which the human mind was capable, he undertook far too much. Although scientific method is not at present satisfied to hold that because all observed cases under certain conditions produce a certain effect, every other instance not yet observed must necessarily have the same effect;

although Bacon, perhaps, failed to appreciate the part played by genius in scientific discovery, he assisted materially in putting an end to the then common process of *a priori* reasoning, and he did call attention to the necessity of careful experimentation and induction. He it was who taught that the true object of philosophy was to increase knowledge and add to power. Bacon said—"Let the wise men strive to gain knowledge helpful to their fellowmen. Let man the thinker aid man the laborer; let him investigate the secrets of nature that nature's powers may be used." It is Bacon's glory, when the so-called learned world thought learning meant just so much Latin and Greek, that he, the wisest intellect of the day pointed out as the true field of study that which should subject the powers of nature to the use of man. The power-loom and the sewing machine; the steam engine and the binder; the locomotive and the ocean liner; the telegraph and the telephone, these are all alleviations of labor and of our common humanity, and all have been found along the path pointed out by Bacon.

Wolfgang von Ratke, because of a defect in speech which interfered with his success as a preacher, decided to devote himself to educational reform. He planned to apply the principles of Bacon to the problems of education in general, but intended particularly to reform the methods of language teaching. In 1612 he memorialized the diet at Frankfurt, and asked for an

investigation of his methods. Two professors were appointed to look into his propositions, and on the strength of their report the town council of Augsburg gave him control of the schools of that city. Ratke was not able to make his claims good. He was, however, befriended by Dorothea, Duchess of Weimar, and given a second chance. The Duchess induced her brother, Prince Ludwig of Anhalt-Köthen, to provide him a school. This was done, but in spite of an expensive equipment, a band of teachers trained according to his method, and some five hundred children to experiment upon, the experiment lasted less than two years and ended in a dismal failure largely owing to the inexperience of Ratke as a principal.

Although there was some merit in his principles, Ratke had many of the symptoms of a fakir. He tried to sell to princes and to universities the secret of an educational system or method whereby any person, old or young, might learn any language with ease. He was willing to found a school wherein all the arts and the sciences might be rapidly acquired and advanced. He even held himself ready to take the contract of introducing and maintaining throughout Europe a uniform religion, language and government. Archimedes' offer to move the earth, provided a suitable fulcrum were given, was but a mere bagatelle compared to what Ratke proposed to accomplish. But Ratke, notwithstanding all this, helped to shape some of the best

methods for teaching languages, and he also anticipated many of the main principles of modern pedagogy. In the next generation Comenius carried out practically all the principles of Ratke more fully and thus, in a way, made Ratke the pedagogical father of Pestalozzi and of Froebel. Among his pedagogical maxims are the following :—" All unnatural and violent teaching and learning are harmful and weaken nature. One thing at a time. Each thing often repeated. The mother-tongue first and everything in the mother-tongue. First the thing itself: afterwards the sign of the thing. All things through investigation and experiment; nothing should be received on mere authority; the reason and evidence should be examined and apprehended." These principles are surely valuable contributions to pedagogy.

John Amos Comenius, of the Protestant sect, designated the Moravian Brethren, was born at Nivnitz, a village of Moravia. In his schooling, perhaps, owing to careless guardianship, he did not come to study Latin, the subject of prime importance in his day, until he was sixteen. This delay must, however, be looked upon as most fortunate for education, as his youth enabled him to perceive the time and energy wasted upon grammatical and other absurdities in teaching language, and was the cause of making him undertake an improvement of method in later years. He taught in the school at Prerau, Moravia, for four years, and subsequently became pastor to his co-religionists at Fulnek. Then after a

series of persecutions, resulting from the Thirty Years' War, he was driven out of the country, and became an exile in the Polish town of Leszno. During his residence of fourteen years here, he accomplished many reforms in the schools, and commenced his work of embodying his ideas in a series of remarkable books. The first of these was the *Janua Linguarum Reserata* (Gate of Languages Unlocked). The Janua was intended as an introductory Latin book, and it contained several thousand Latin words for the most familiar objects and ideas. The Latin was printed on the right-hand side of the page, and on the left was given a translation in the mother-tongue. It was soon seen that this book was too difficult for beginners, and two years later Comenius issued his *Vestibulum* as an introduction to it. While the Janua contained all the ordinary words of the language, the Vestibulum made use of but a few hundred of the most common words. The *Orbis Sensualium Pictus*, or World of Sense-Objects Pictured, remained a very popular school book for two centuries. It was practically an illustrated edition of the Janua, and was the first illustrated reading book on record.

Comenius' ideas on the whole question of education were early formulated in his *Didactica Magna*, or Book of Method. While this work has numerous original features, Comenius frankly recognizes his obligations to many who had previously written. In fact, his book

of method was an attempt to assimilate all that was good in the realistic movement, and to use it as a foundation.

While mystic and narrow at times, Comenius was a devout Christian, and his view of life is most rigidly carried out in his conception of education. He hoped for a complete regeneration of man through an embodiment of religion in the purpose of education. He worked out his aim of education, *knowledge, virtue, and piety*, and made these ideals go hand in hand. He looked upon education, not as a means of ridding one's-self of all natural instincts, of exalting the soul by degrading the body, but as a system for controlling the lower nature by the higher, through an intellectual, moral, and religious training. Education should produce piety through the establishment of moral habits, which are in turn, to be formed and guided through adequate knowledge. As education is to prepare the individual to live as a human being rather than to fit him for any particular occupation or station, Comenius holds that while parents are responsible for the education of their children, it has been necessary to set aside a special class of people for teachers, and to create a special institution known as the school, and that there should be a system of schools for all alike. In the Didactica, Comenius describes the organization he believed would be most effective. The system should consist of four periods of six years each, ranging from

birth to manhood. The first, the school of the *Mother's Breast*, afterwards found its proper place in the kindergarten of Froebel. In this school, the child's experience as to locality, time and the causal relationship of many childish events should be made quite definite even before the sixth year, and independent of formal instruction by means of books. In the *Vernacular School*, the school of the second six years of the child's life, instruction and training for the masses should be provided, and such instruction should be given in the mother-tongue. The programme of this school covered the following subjects:—Reading and writing; composition; arithmetic; measuring and weighing; music; memory work in the line of psalms and hymns; catechism; Bible history and texts; moral rules with examples; politics and economics; history of the world; astronomy, physics and geography; knowledge of arts and crafts. Above the *common* school he would place the *Grammar* or high school. Above the high school would come the *Gymnasium* or University. Such an organization of schools would tend, so Comenius thought, to bring about the custom of educating according to ability, rather than according to social standing, and would thus enable any community to secure the benefit of all their genius. Such an idea of *equal opportunities for all* could have been possible in the seventeenth century only as the educational outgrowth of a religious attitude like that of Comenius.

At every stage of education Comenius insisted that the *method of nature* must be observed and followed; for, if we wish to obtain a remedy for nature's defects it is to nature we must look for it. He attempts to show how nature accomplishes all things with certainty, ease and thoroughness, and to what extent the schools have deviated from the principles of nature. Comenius doubted the universal value of Bacon's method and looked upon it as incomplete. Yet, when he came to the practical problems of the schoolroom it was this method he employed. This is clearly seen in the following principles enunciated by Comenius :—(1) If we would teach or learn we must follow the order of nature. (2) Let everything be presented through the senses. (3) From the easy to the difficult; from the general to the special; from the known to the related unknown. (4) Fix firmly by frequent repetitions and drills. (5) Choose suitable material; do not attempt too much; make use of concrete examples; and select that which will be useful. (6) Advance so that what is taught to-day may give firmness to that taught yesterday and prepare the way for what will be taught to-morrow. (7) Do not leave the subject until it is thoroughly understood. But pedagogy was young in the day of Comenius and he was very limited in his grasp of the content and method of the natural sciences.

Such in brief outline was the work of Comenius, a man worthy of being considered a great educational reformer,

and the father of modern education. Comenius made it evident that education should be a natural, not an artificial and traditional process, in harmony with man's very destiny and constitution, and that a well rounded training for complete living should be everywhere afforded to all, without regard to social position, wealth or sex, because of their very humanity. He outlined a system of schools, gave to each school its programme, and was the first to suggest a training for very young children. He emphasized the importance of physical education, and made sense perception an important feature of the earlier courses. He placed the common speech of the community in a modern position, and insisted upon a study of geography, history, and such other studies as would fit the individual for life's activities. This he accomplished through a number of text-books, the best the world had then produced.

Comenius was in advance of his times, and no wonder the world did not understand him. No wonder that for nearly two centuries he was forgotten. By and by his principles were unconsciously taken up, and have become the basis of our present education. It was Comenius who first dealt with education in a scientific spirit, and who first worked out educational problems in a practical way in the schools.

JOHN LOCKE (1632-1704)

(EDUÇATION AS DISCIPLINE)

Before the period of the Reformation, Latin was the subject *par excellence* on the various school programmes. Since the Reformation, Latin ceased to be the religious language of a large portion of Europe. With the extension of the various modern literatures, Latin could not claim to be the sole means of literary culture. Still, Latin had several centuries back of it, and if ever a school subject had time to become systematized, that subject was Latin. What if Latin ceased to exert a living interest? The world was not yet ready to set aside a subject upon which the greatest men of two centuries had fed. Notwithstanding all this, a new theory had to be devised for retaining Latin in its place, and this theory was soon forthcoming. It was this,—The valuable thing in education is not the thing learned; the really vital thing is the learning process. The common argument ran somewhat as follows: "Latin has been tried and has not been found wanting. Latin was good enough for our fathers and our grandfathers. Latin made them great and it will help to make us and our children great. The proposed change is radical. It will surely destroy our most cherished institutions, etc." The theory stated is an enunciation of what is called the *doctrine of formal discipline*, a

theory which posited that a few subjects thoroughly taught and mastered, would be of much greater educational value than half a dozen or more subjects demanding the same time and energy. Mathematics, the classics, and logic train the various mental faculties so perfectly that the memory will be developed, the reason strengthened, and the mind as a whole so equipped that success will follow, no matter what the nature of the work of life might be. As there were none at hand at this time to urge the ground that since all mental exercise takes its rise in a special mental content, its character would be determined by its origin. In other words, it would be nonsense to assume that thinking power developed, say, by the study of mathematics, would as such, have any value in the field of botany. Such thinking to be of use must spring from a biological content and from nothing else.

The fact is, there has been any amount of false teaching on this point, to the effect, that the harder it is for one to do any particular thing, the more virtue there is in doing just that thing, and the greater will be the returns to the doer in the way of added strength and increased ability. It is true, that added strength comes from overcoming resistance, to a certain degree, but there is a limit to the principle, and that limit is reached when the person attempting to overcome such resistance has not enough understanding of the situation to attack intelligently the forces against which he strives.

The principle of formal discipline has had a very pronounced effect upon each stage of education in practically every country, and during every period, almost up to the beginning of the present century. The emphatic position held by the classics in the English Grammar and public schools and universities, and of the German secondary schools, shows altogether too plainly the influence of this doctrine. The effect was slightly different in our own continent owing to the more flexible character of society. Notwithstanding this, Greek, Latin, and Mathematics made up the major part of our courses in high schools, colleges, and universities, a quarter of a century ago, and until very recently, the formal portions of arithmetic, and the husks of grammar were defended in our elementary education upon the ground of 'formal discipline.' With the growth of science, the development of educational theory, and the abandonment of faculty psychology, the courses of studies have everywhere been broadened, and the content, rather than the process of acquisition, has come to be emphasized. Locke was the first writer to advocate the doctrine of 'formal discipline.'

The general estimate of Locke's theory is taken from *Some Thoughts Concerning Education.* This work grew out of his experience as a private tutor in the family of the Earl of Shaftesbury, and is largely made up of suggestions as to the education of a gentleman rather than a scholar. If the *Thoughts* alone is read, Locke

will naturally be classed with Montaigne, and also, in some particulars, with Comenius. The similarity between Locke and Montaigne is very apparent. Both recommend education by a tutor rather than in a public school. Like Montaigne, Locke holds that book education and intellectual training are of less importance than the development of character and polish.

"Learning must be had, as subservient to greater qualities. Seek out somebody that may know how discreetly to frame his manners; place him in hands where you may, as much as possible, secure his innocence: cherish and nurse up the good, and gently correct and weed out any bad inclinations, and settle in him good habits. This is the main point, and this seen to, learning may be had into the bargain."

Locke also agrees with Montaigne in recommending travel at an early age, or else he would defer it until the education is completed, and the young man is fit to travel alone. He, therefore, thinks that travelling should not come at the critical period between sixteen and twenty-one, but either earlier when foreign languages are most easily learned, or later, when the laws and customs of countries may be more readily grasped. He complains that the chief drawback to this plan is the custom of early marriages among people of rank and fortune. He agrees again with Montaigne that Latin is absolutely necessary to a gentleman, and in the method of learning which he recommends, he follows Montaigne's plan, namely, to seek out a man who speaks good Latin, and while with him, speak no other language. With

regard to recreation, Locke is no friend of unproductive amusement. He, therefore, advises every gentleman to learn a trade, and suggests painting, wood-working and gardening as suitable. Locke has little faith in what art, science and philosophy can do for a man. His aim is to discipline rather than to educate. He would give just as much instruction in accepted truth as would be necessary for good breeding, but he would make no effort to arouse original thought or induce young men to strike out along new trails for themselves.

Finally, Locke agrees with Rabelais and Montaigne in laying great stress on the importance of bodily training.

"A sound mind in a sound body is a full description of a happy state in this world. He that has these two has little more to wish for; and he that wants either of them will be but little better for anything else."

His advice on physical training consists mainly of the following particulars:—Children are to be hardened to cold and heat, and not protected too carefully against extremes of temperature. They are to learn to swim, and to live as much as possible in the open air. They are to wear loose clothing. They are to eat little meat, none at all during the first three years of life, little sugar, and no spice. When hungry between meals, the child should be given brown bread. The meals should be irregular. Children should retire early, and should get up early. The bed should not be soft. Children should not be coddled.

In his *Thoughts*, and to some extent in his work on the *Conduct of the Understanding*, Locke seems to have come under the influence of the concrete materials and interesting methods of Comenius, for, in his selection of the subjects for the education of the particular young gentleman in mind, he chooses materials wide in range and utilitarian in character.

But Locke's real attitude toward education must be gathered from what is said in his *Conduct*. Here he maintains that 'knowledge is real only so far as there is a conformity between ideas and the realities of things,' and that, as we cannot always be sure of this correspondence, much of our knowledge is but problematical. To train the mind to make the proper discriminations in these matters, Locke claims that a *formal discipline* must be furnished by education. He, therefore, advocates a wide range of sciences, not for science sake, but for the intellectual discipline, and to accustom our minds to all sorts of ideas and the proper ways of examining their relations.

The same conception of the aim of education is found in most of his views regarding moral training.

"That a man is able to deny himself his own desires, cross his own inclinations, and purely follow what reason directs as best though the appetite lean the other way. The first thing they should learn to know, should be that they were not to have anything because it pleased them, but because it was thought fit for them."

In other words, Locke seems to believe that morality comes about through submitting the desires to the

control of reason, and thereby forming virtuous habits. More particularly, Locke would aim at developing good moral habits, or character and the principles he would make use of in his endeavor to realize this aim are, an appeal to the sentiment of honor, self-denial and self-mastery, and rewards and punishments on the basis of esteem and disgrace. Locke has influenced education, first, in his doctrine of "formal discipline," and secondly, in his suggestion of education as development and growth.

JEAN JACQUES ROUSSEAU (1712-1778)

(AN EDUCATION IN ACCORDANCE WITH NATURE)

"Had there been no Rousseau," said Napoleon, "there would have been no French Revolution, and there would have been no Napoleon." To understand Rousseau it is necessary to have some adequate conception of his age, and the conditions of society in which he developed his philosophy of life and of education. Injustice and corruption, a spirit of absolution, and the suppression of individual judgment are features characteristic of the rule of the principal classes. The non-priviledged classes suffered from feudal conditions, taxation, and in the want of provision for their intellectual and their spiritual ends. These were the days of Louis the Fifteenth, when the administration of all affairs in the kingdom was controlled in name by the king, but, in actual fact, by a clique of idle and extravagant courtiers about him. It was necessary for those who had any desire for advancement to seek to attach themselves to the court and adopt its rules and customs. Under this so-called upper class were the degraded peasants, ground down by taxation, deprived of their rights, and forced to minister to the pleasures of a vicious, leisured class. But against this oppression there had gradually arisen an undefined spirit of protest and a tendency to look to the simpler conditions of life

in the past. There had come into being a feeling that the despotism and the artificial character of the times were due to the departure of civilized man from an original, innocent and happy state of nature, and that above all institutions and legislation there was a law of nature in complete harmony with the will of the Creator. Rousseau's importance in history is due to the fact that he expressed in his life and in his writings the leading tendencies which for many years had been stirring in a sub-conscious way in the heart of society. Thus it happened that Rousseau, half-trained, emotional and uncontrolled was destined to bring to consciousness and give voice to the revolutionary and other tendencies of the age.

Jean Jacques Rousseau was born in Geneva in the year 1712. At birth he was taken in charge by his aunt, a lady of a kindly nature, but a lady wanting in decision of character, a very great weakness when one considers the bringing up of a vivacious, precocious and very responsive child. Rousseau's winning ways excused him from many needed corrections, and prevented him from becoming aware of any moral principles and of running into contact with any disagreeable "*ought.*" No wonder that Rousseau's main guides to behavior were his feelings. No wonder that Rousseau afterwards acknowledged duty from dire necessity or for the purpose of rhetoric. No greater wrong can be done to childhood than the one caused by our desire to spare

it the necessity of obeying. Whoever conceives the duty of the teacher to consist in giving in to all the desires of the child, in gratifying all its wishes, makes himself guilty of the gravest sin toward the child. He denies it what, in view of its future mission, it cannot afford to lose, namely, the exercise in voluntarily subordinating its own will under necessity, be it a natural or a social one.

Taught to read by his father, a man who assumed fatherhood but not its responsibilities, Rousseau was turned loose into a library whose principal feature was the sensational novels of a sensational day, a pitiful training for any child surely. Deserted at the age of eight, Rousseau was placed in the charge of a maternal uncle who sent him to be educated by a clergyman living near Rousseau's home. Here he had about the same kind of training as that previously given. So far he had had no preparation for human life, and such a life involving regular habits, concentration, obedience and self-denial he was now called upon to live. He had to earn his own living.

When scarcely twelve years of age he was placed in the office of a notary, where he found the work so tedious that he was dismissed. His experience at an engraver's was no better, and Rousseau, sick of what could only be drudgery to him, fled from the hateful locality under the shadow of the night after having

endured that "coarse, violent man," the engraver, for about four years. Having resolved to see something of the world, Rousseau became a tramp, an occupation, by the way, that was certainly in the line of his previous training. He wished for freedom, and he could now realize his wish and flit here and there utterly unconscious of there being such things as duty and self-denial in the whole wide world. From this hobo-life, Rousseau learned that the courts and the camps of life were less interesting than those of the books, but he developed a passion for the country people and for country scenery, and all of these experiences told in the future.

For the first thirty years of his life Rousseau was simply a bundle of desires, responding to outside stimuli in much the same manner as in the case of the lower animals. Toward the close of this period symptoms of a better nature appeared. Rousseau discovered that he could write, and in order to write he must have more congenial surroundings.

It was about this time that he met his "Theresa," a woman of few charms but a woman who must have possessed that which was permanently congenial to a man of Rousseau's nature. Rousseau did not look for intellectual companionship, but he did want an inexacting affection and a thousand and one little attentions quite in keeping with gross stupidity. These he found, and his loyalty to this serving maid is perhaps the

noblest feature of an otherwise intensely selfish life. "I lived with my Theresa as agreeably as with the greatest genius of the land," is a perfect summary of this strange alliance.

The work that has made the name of Rousseau famous, and which most concerns us here is his *Emile*. As his *Social Contract* was written to counteract the oppressive social and political conditions, the Émile aims to replace the conventional and formal education of the day, with a training that should be natural and spontaneous. Education was largely a thing of deportment and the dancing master. It was traditional and consisted, for the greater part, of a training in Latin grammar, words, and memory work. Rousseau in his Émile, criticizes this conception, and pleads for reform. He applies his naturalistic principles to the education of an imaginary pupil and endeavors to show what should be done from the moment of the child's birth, up to the time when he will no longer need a guide other than himself. The book is divided into five sections, four of which deal with Émile's education during infancy, childhood, boyhood, and youth, and the fifth with the training of the girl who is to become his wife. "Everything is good as it comes from the hand of the Author of things; everything degenerates at the hands of man." After elaborating this, he points out that we are educated by "three kinds of teachers,—nature, men, and things, and since the co-operation of the three educations is necessary

for their perfection, it is to the one over which we have no control, that is, nature, that we must direct the other two." Education, therefore, must conform to nature, and must be a means of preparing for manhood, and not for an occupation, nor for citizenship. For so delicate a task the training of the child must be undertaken by his parents, or if he is an orphan, by a tutor who can secure his full confidence. Émile must be brought up in the country in order to be near nature and away from the temptations of civilization. The child's natural movements are not to be restrained in any way. He should be used to baths of all sorts of temperature, etc. In fact, he should not be forced into any fixed way, whatever, since habit is something contrary to impulse, and so a thing to be avoided. He should become accustomed to the dusk, to ugly objects, and to distressing sounds. When he cries from a mere whim, or from obstinacy, do not heed him. His playthings should be such simple things as "branches with their fruits and flowers, or a poppy-head in which the seeds are heard to rattle." Teach him plain, simple, natural language. The aim at this stage is to keep the child's instincts and impulses free from vice, and his intelligence free from error.

In the second stage, the stage from the sixth to the twelfth year, education is to be governed by two principles; education must be negative, and moral training one of natural consequences. Instead of giving all sorts of ideas to the child, the mind should be left

unforced. "Childhood is for its own sake. Exercise the body, the organs, the senses, but keep the mind lying fallow as long as you can." Here is where Rousseau protests most strongly against the dominant education. Learning from books is done away with and an education that trains the child to measure, weigh, compare, to draw conclusions, to test inferences, etc., substituted in its stead. Such an education is to be a training of the senses, gained by an intimate contact with the forces of nature. "Let childhood ripen in the children," is a summary of this period.

In the third period, namely that from twelve to fifteen, Rousseau would educate the intellect. Rousseau's solitary pupil at the age of twelve would have learned nothing more serious than play, but in playing, his muscles, nerves and senses would be trained. Émile would have no knowledge of man, but he is as supple, as alert, and as healthy as a well-trained puppy. He must now get down to study, but he has not learned how. Rousseau understands the situation and provides the programme. "After all," he concludes, "there are not many things to be known that are of any great use, and the test of everything is the practical test." Mathematics and science, just a little, but Émile must invent both. Rousseau recommends Robinson Crusoe, as a study according to nature. Émile must also learn a trade; not for the sake of knowing it, but because such work may help him to overcome any tendency to

despise labor. At the end of this period, Émile had little knowledge, but what he had was really his own.

Émile is now fifteen, and his mind is prepared to be ethically trained. The motive of education, so far, has been self-interest and the object self-development. Émile must now learn to live with others and be trained for social relationships. He is to be made religious, moral, and his heart is to be trained. Émile is to visit hospitals and prisons, and to witness wretchedness in all stages, but not so frequently as to make him callous. He is to correct any tendencies toward synicism by reading history, where one may see men simply as a spectator, without feeling or passion. He is to be exposed to flatterers and sharpers, and permitted to suffer the consequences. The natural growth of his intelligence brings him from "nature to nature's God." Thus would Rousseau train his Émile in religion, morality and in affection.

In the course of time, Émile is ready to take a wife, and this gives Rousseau an opportunity of stating his views on the education of girls. Like men, women should be given adequate bodily training for the sake of enhancing their physical charms. Their instinctive love of pleasing through dress and adornment should be made serviceable by teaching designing, lace-work, sewing, etc. "Girls ought to be obedient and industrious and they ought early to be brought under restraint;

made to obey a being so imperfect as man, they ought early to suffer even injustice and endure the wrongs of a husband without complaint, etc." What a repressive and passive training for a woman! How different from the individualistic and free training of a man!

While Rousseau holds that society is corrupt, he has great confidence in the goodness of the individual. While the instincts and reactions of Émile are apparently given full freedom, Émile is constantly under the guidance of a tutor. While Rousseau speaks of the necessity of isolation, Émile attends parties, goes to fairs, and enters into competitions. The girl's individuality must be trained out of her, but the boy's must be developed. In spite of such inconsistencies the Émile is considered a most valuable educational asset. The absurdity of Rousseau's anti-social education has always been resented. Children cannot be brought up in a social vacuum. Society may be far from perfect, yet society furnishes the means of carrying the accumulated race experiences and attainments. One should, however, bear in mind that in Rousseau's day and generation an educational reformer had to assume the position of a fanatic in order to secure attention. He had to employ paradoxes and exaggerations in order that men might hear and believe, and set to work to tear down all that was formal and useless in educational method, content and organization. In his opposition to book learning, and his exaggeration of observation and inference,

Rousseau forgot the value of the past, but he developed observational and experimental work in elementary training to an extent hitherto unknown. As a result of Rousseau's appeals the child has become the centre of discussion in modern training. The sharp divisions which he makes of the pupil's life seem but little connected with one another, and yet Rousseau has succeeded in showing that each stage "has a perfection or maturity of its own," and that completeness is realized only in so far as the proper activities are provided for infancy, childhood, youth, etc.

The influence of Rousseau's ideas upon educational theory and practice was very great. His passionate appeals roused men from their slumber and forced them to reconsider all that had been hitherto taken for granted. His bitter condemnation of the corrupt fashionable life of his day with its dehumanizing notions of education, and his eloquent plea for a return to a life simply human, and to an education based upon the principles of human nature and calculated to prepare for such a life; these were all timely and well taken. When Rousseau came to inform the world how all this was to be carried out he undertook a problem beyond his powers of solution. Rousseau, however, seems to have placed stress upon the following:— Education is not an artificial process; education is a development, a development made possible through the working of the child's own interests and instincts.

Previous to this time the child was viewed as a *little man.* He was supposed to think, feel and act as a little man. He studied the same subjects as his larger brethren and studied these by the same method, namely, through grammar of the most formal sort, and by means of the verbal memory. If this artificial view could be set aside it would also mean the abolition of all the artificial methods which such a view succeeded in collecting about itself. Education could then find its real *purpose*, process and method within the nature of the child's own life and experiences. In this we have the germ of modern educational thought and practice.

In spite of his many defects, it has been given to but few men to exert an influence so deep as that of Rousseau, and this influence extended to all departments of human activity. In philosophy, Kant has said that he was aroused from his dogmatic slumber by Hume, but after being aroused he drew his chief inspiration from Rousseau. Growing out of Rousseau's conception that instruction should be based upon a study of the natural outfit of the child, there grew the educational work of Pestalozzi, Herbart and Froebel. Rousseau's idea that the educational material should be the facts and the phenomena of nature led to the development of modern natural science. Rousseau's passionate love of natural scenery inspired many in the direction of art and literature. Indeed, modern art and literature with their fondness for the natural, the rural,

the picturesque, their analysis of sentiment, etc., may almost be said to date from Rousseau. Finally, Rousseau influenced politics. The French Revolution was largely his work, and the war cry of that bloody time — "Liberty, Equality, Fraternity," were words borrowed from Rousseau.

Basedow (1723-1790), the next educator to be considered, was a disciple of the great Rousseau. At his school at Dessau, known as the Philanthropinum, he attempted to work out some of the ideas of his master.

The underlying principle of Basedow's school was "everything according to nature." The natural interests and instincts of the children were to be recognized and directed. The children were not to be trained as adults but as children, and the methods were to be adapted to their stage of maturity.

Universal education was believed in, and rich and poor alike were to be trained, but one class was for social leadership, and the other for teaching. There were physical exercises and games for all, and the educative value of constructive work was recognized in such manual training activities as carpentry, threshing, planing, etc. Languages were taught by speaking and then by reading, and grammar was not introduced until late in the course. Arithmetic was taught almost entirely as a mental subject; Geometry by drawing

figures accurately and really; and Geography by beginning with the home surroundings. While Basedow, himself, proved to be a very incompetent teacher, his influence continued to be felt long after the close of his institution. This influence is seen in the growth of a children's literature, the improvement of the training of teachers, greater emphasis placed upon object lessons, the introduction of trades into various school systems; and in the closer connection between outdoor life and the life of the schoolroom.

JOHN HENRY PESTALOZZI (1746-1827)

(THE BEGINNINGS OF METHOD IN EDUCATION)

Pestalozzi, Herbart, and Froebel, represent in education, the development of the psychological tendency. The efforts of these educators were directed toward the work of attempting to state the position of Rousseau positively, and to secure the right practice for the same. Rousseau had broken down the despotism of the eighteenth century; it was Pestalozzi who reared a more enduring structure out of the ruins. To understand Pestalozzi and the significance of his writings, experiments, and principles, one must make a study of his life and surroundings.

Pestalozzi was born at Zurich, Switzerland. The death of his father placed his childhood in the care of a refined and sympathetic mother who did her best to provide the training that should have come from the manly virtues of a father. The hours spent by this spiritually minded boy about his mother's hearthstone were, however, the hours when the lad's soul drank in those things which he afterwards turned to account in helping to better the lot of his fellowman. As a boy at school he was noted for his supreme ignorance, or innocence of the common affairs of boys. No wonder he was nick-named Harry Oddity, and loved, too, for his kindliness of heart. Later he read the Émile and

became an ardent revolutionist. As a boy he spent his vacation with his grandfather, a clergyman, who did much to relieve the suffering and ignorant poor. Small wonder then that Pestalozzi should first attempt theology, which he gave up for law, which he in turn set aside to become a farmer. If we understand Pestalozzi aright, all these changes were due to his desire to gain such a position as should help him best to realize the great desire of his heart, viz., to be the means of lifting the peasant class and the poor generally to a higher and happier position.

Pestalozzi entered upon an agricultural life for the purpose of showing what a scientific farmer could do with a piece of land, the equal of which in infertility could not be found in the whole of Switzerland. He may also have chosen this occupation because in it he could have an opportunity of living, as Rousseau had commended, a life in accordance with nature. As a farmer, Pestalozzi was a complete failure. But this failure gave him an opportunity of making an experiment much nearer his heart—the founding of an *industrial school* for destitute children. So Neuhof, the name he had given his farmhouse, became a refuge for a number of the children of the very lowest class. These children were fed and clothed at Pestalozzi's expense, in return for which they were set to work to raise various farm and garden products in the summer season, and at spinning and weaving cotton during the winter. While

thus engaged they spent some time in reading, in committing verses to memory, and in working arithmetical problems. Pestalozzi wished to help the peasant poor. The only help that would prove of value was education. In other words, he wished to place the children in a position where they could help themselves. As character is shaped to a considerable extent by environment, Pestalozzi surrounded the children by the best conditions he could command. But the combined responsibilities of manager, teacher, gardener, etc., were beyond one so impractical as Pestalozzi. The children experimented upon were the very refuse of society, while the people of the locality were entirely unappreciative of Pestalozzi's purpose. The experiment came to an end for want of funds but not before it had given the world an idea that modern times has turned to account in the many industrial institutions of this, and of other lands.

The next eighteen years Pestalozzi devoted in part to literary work and to the encouraging of the revolutionary movement that had arisen in France. Pestalozzi began to write at the suggestion of his friend, Iselin of Basel, and for the purpose of supplying himself and his family with the necessaries of life. Had Iselin hinted at catching mice for a livelihood, Pestalozzi would have followed the advice just the same. His most popular work, a work that exerted the greatest influence, was "Leonard and Gertrude." This work pictures the

simple life of the people, and the changes brought about in a certain little village, by the wisdom and the devotion of a simple-minded woman. By her industry, and patience, her skill in training her children, Gertrude saved her husband Leonard from becoming a drunkard. Neighbor's children came within the sphere of influence and in the end, the whole village was improved. "Leonard and Gertrude" was an effort to popularize the new education of Pestalozzi, an education that was to consist in a moral and intellectual growth of the child, a development which would in turn affect a similar reform in society as a whole. To bring such a condition into realization was Pestalozzi's mission as an educator.

In the year 1798, Pestalozzi set aside theory for practice. "I will turn schoolmaster so that practical demonstration may be given my theories." No stronger testimony of the value of these ideas can be found than the fact that here was a man past his fiftieth year, a man who had little learning and no experience as a teacher, a man, too, who had made a failure of everything he tried; yet this man has had more influence than any other person upon the educational reforms of the succeeding years. A reason for this is seen in Pestalozzi's tremendous enthusiasm and also in the fact that his ideas being founded upon experimentation were therefore incomplete, but suggestive to those who

succeeded him, and who endeavored to build upon the foundation laid by him.

In the year above mentioned, Pestalozzi accepted the charge of an orphanage at Stanz, and his appointment came about in this manner. In 1798, Switzerland was overrun by the French and everything was remodelled after the approved pattern. Certain Roman Catholic people at Stanz, not willing to give up their local rights objected. The French troops thereupon slaughtered the fathers and mothers of the district and made orphans of their children. Pestalozzi was asked to become father, mother, nurse, doctor, teacher, etc., to these children. He repaired at once to Stanz, glad of having an opportunity to do something. With these children he first worked out the germs of the new educational practices. Here, again, he combined hand and head work; and here he found that the experience of most worth to mental development was the experience coming directly from those activities of greatest interest to the children.

The experiment at Stanz, has often been alluded to as an educational miracle. Look at the difficulties of the situation; more than forty children who had to be housed, fed, nursed and taught, a problem in itself surely difficult enough. Add to this the fact that few had books or slates; that Pestalozzi was a Protestant appointed by a hated government to teach the children

of Roman Catholic parents. Add further the success attending the efforts of a few short months: happy children, a school atmosphere where love prevailed, and wonderful progress made in reading, composition and arithmetic. Put all these together and say whether this experiment was or was not a miracle. But poor, old Pestalozzi could not stand the tremendous strain. His health failed and a period of rest had to ensue. On his recovery he found his children scattered and the convent utilized by the French for hospital purposes.

At Burgdorf, in the following year, he was allowed to share the class of a shoemaker who taught some non-burgher children in a schoolroom in the loft of his shoeshop. As there was some danger that Pestalozzi's kindness of heart would win all the children, the shoemaker grew anxious when he thought that such a condition might eventually lead to a financial loss on his part. He, therefore, worked upon the suspicions of the parents of the children by representing Pestalozzi as a faddist, in fact a dangerous man to intrust with the education of the children. To relieve matters, Pestalozzi was appointed to one of the village classes, where he worked out the meaning of the object-lesson as a means of mental development. A private school, partially endowed by the government, was subsequently opened in the old castle of Burgdorf, and here Pestalozzi, ably assisted by several teachers in sympathy with his ideals, conducted a series of educational experiments

with teachers and pupils along the lines of the new thought.

The work at the institute of Burgdorf, directed as it was toward the education of the children and the training of teachers, was watched with very great interest and widely discussed through magazine and pamphlet controversy. But again Pestalozzi was forced to abandon his post and withdraw to Yverdun, where his last and longest experiment was conducted. Here, more than hitherto, the work was directed toward the training of teachers and in direct experimentation with the view of reforming existing methods. Text-books were prepared; students from nearly every country were trained; and noble visitors welcomed almost every week. But the task of managing so large an institution, to say nothing of the labor of conducting a world reform, was too great for the old enthusiast, who was over sixty when the institute was organized, and who never possessed any ability for practical management.

When we consider the importance now attached to popular education, we may have some difficulty in understanding that it was not so even a hundred years ago. We may even declare that before the time of Pestalozzi popular education as such did not exist. In Germany, Luther had proclaimed the need for it, but the schools which he created were schools where the pupil's energy was exercised largely in learning the

catechism. The children of the lower classes, if they went to school at all, learned a little reading and writing, and learned these in a very imperfect manner. Again and again the office of teacher was filled by some old soldier, or by a servant out of a situation. Indeed, the *trade* of schoolmaster had become the refuge of all who could not secure any other employment. As the method used was on an equality with the teacher, the rod took the place of all pedagogy, and the verbal memory was the only faculty exercised. Comenius, it is true, had made some progress as early as the seventeenth century, and had indicated to a certain extent the road to be followed, by pointing out the value of direct observation as a means. Rousseau thought that the poor required no education, and even went so far as to say that he would not give himself any concern about the education of a delicate child, even should that child live to be three score years and ten. For Pestalozzi then, and for Pestalozzi alone, was reserved the fame of restoring to credit the processes of the method of sense-perception already known and in a measure applied, and of determining the social value of education as a whole, and the best method of determining the process. After this account of Pestalozzi's writings, experiments, etc., we are in a position to consider his aim in education and to understand to what extent his principles were an elucidation of the naturalism of Rousseau. Pestalozzi defined education as "the natural, progressive, and

harmonious development of all the powers and capacities of the human being," and he insisted that:

"The knowledge to which the child is to be led by instruction must, therefore, be subjected to a certain order of succession, the beginning of which must be adapted to the first unfolding of his powers, and the progress kept exactly parallel to that of his development."

Pestalozzi saw that the traditional practices of the times gave the pupil a memory knowledge of arithmetic, an ability to read words, and a superficial culture through the classics; an education that was utterly inadequate so far as real development was concerned.

"After our children have enjoyed the happiness of sensuous life for six whole years we make all nature around them vanish before their eyes; we stop the delightful course of their unrestrained freedom and pen them up like sheep in evil-smelling schoolrooms, chaining them for weeks at a time to the study of unnatural and unattractive letters, and to a wrong course of life."

Pestalozzi felt that clear ideas could arise only by a previous careful sense-perception. He was, therefore, anxious to secure by observation and reflection definite sense-experience. To provide for this he suggests object lessons, pictures, models, and doing. He would inspire spontaneous self-activity as the essential to power and independence. He would use the immediate environment and the ordinary vocations as means of instruction. He would connect number, form and language with everyday activities and objects. He would provide facilities and opportunities for self-expression. Pestalozzi placed the greatest stress upon

mental, rather than upon *written* arithmetic. Instruction in primary number was connected with the concrete, and children were made to think. Geography was based upon the surroundings, the schoolyard or the village furnishing the simple elements which in turn expanded until a knowledge of the earth as a whole, and its relation to man were developed. Music and gymnastics also formed important parts of his programme, the latter being a complete innovation, inasmuch as Pestalozzi made some attempt to treat the various school games from their educative standpoint. Again, with Pestalozzi, composition seemed to be of greater importance than formal grammar. These, however, are but a few of the many features of Pestalozzi's school. The great purpose of his efforts was to reform existing methods in the interests of the poor and the needy, and at this task he labored, forgetting himself because of his great love for the masses and because of his compassion for their often wretched condition.

Beyond these simple parts of instruction, Pestalozzi does not go, but there is no doubt that his influence over education was enormous. Poor, and without learning, he tried to reform the science of the world. Throughout the unsettled years following the close of the French Revolution, Pestalozzi stood like a prophet of old and pointed to a new education as the surest means to social order. Think of the old educational point of view :—An attempt

to teach religion through the catechism; an attempt to gain thought through an ability to read words, words, words; and an attempt to study mathematics and natural science apart from practice. Think of these things, and try to answer how it was possible for such a conception of education to properly adjust the child to his environment? In opposition to this attitude place the new idea, namely, that education should develop the elements of power implanted by nature, and should develop these by exercising the natural capacities on a properly selected and properly graded series of experiences. Again, think of a day when any idle person was not considered incompetent when teachers were wanted. Think of Pestalozzi's experience with the village shoemaker who made shoes as his business, but who also "kept school" on the side. It was Pestalozzi who emphasized the place of love in education. It was he also who demanded that the schoolhouse should embody the best home ideals of the district. Sometimes he was enthusiastically supported; often he was scornfully abused. But his place among educators is now no longer a matter of doubt, and it has grown year by year since his death. The kindergarten of Froebel is only the particular development of a part of his general scheme. His example gave a strong impulse toward the teaching of the poor and the destitute. Schools for the blind, the dumb, and the mentally defective followed

his reforms. Public schools, special industrial schools, orphanages, reformatories, and prisons have sprung up as plants of his sowing. Educational theory has come to replace formal principles and traditional processes, and a new relationship has been established between teacher and pupil. The fact is, that we live so completely in the system which Pestalozzi helped to form that it is difficult for us to realize how great a man he was. He may have had many faults as an instructor and organizer, but he gave his life for the lambs of the flock. If he never produced a closed and perfected system, he did something better, he believed in finding his theory through experiment, and not through tradition. He was the first teacher who inculcated unbounded faith in the power of human love and human sympathy. He divested himself of everything, and spent the whole of a long life in the service of the poor and the lowly, levelling himself to those whom he taught, and entering into the secrets of their minds and hearts. He loved much, and many of his short comings may well be forgiven him. Toward the close of his life, he modestly confessed :

"Poor, weak, humble, unworthy, incapable, and ignorant, I yet set myself to my work. The world accounted it madness, but God's hand was with me. My work prospered, I found friends who loved both it and me. I knew not what I did, and hardly knew what I wanted. And yet, my work prospered."

A memorial inscription, covering the rear of the schoolhouse, near his grave, bears the following summary of Pestalozzi's life

"Saviour of the poor at Neuhof; Preacher to the people in Leonard and Gertrude; Father of the fatherless at Stanz; Founder of the new Elementary School at Burgdorf; Educator of humanity at Yverdun; Man, Christian, Citizen; Everything for others,—nothing for himself; Blessings be on his name!"

JOHN FREDERICK HERBART (1776-1841)

(EDUCATION AS A SCIENCE)

It was Pestalozzi who first inspired Herbart. It was Herbart who first attempted to work out Pestalozzi's pedagogical devices and to place them upon a more scientific foundation. It was Herbart who emphasized the educational process from the teacher's standpoint and who paid the greatest attention to the matter of method in the schoolroom.

Herbart's traditions were all intellectual. His father was a lawyer of repute. His mother is represented as "a rare and wonderful woman." In his own right Herbart soon showed evidences of a many-sided and well-balanced mind. His foundation for subsequent pedagogical writing was laid down when he became the private tutor of three Swiss youths. He became acquainted with Pestalozzi and with his methods, but he held that while "sense perception supplied the first elements of knowledge, the material of the school course should be arranged with reference to the general purpose of instruction, to wit, moral self-realization."

To understand Herbart's educational principles it is necessary to know something of his psychology and of the philosophy lying behind it. It is true that his psychology has either been set aside as valueless or has been so modified as to make it acceptable. The fact,

however, remains that the idea of building education upon a psychological foundation has been the prime cause of the advance of the theory of education. The simplest elements of consciousness, according to Herbart, are the *ideas*. These ideas are brought into being by the action of the mind upon external stimuli, but when they are produced they become independent existences, as it were, and struggle to attain as nearly as possible to the centre of consciousness. Each idea has a tendency to draw into consciousness or to emphasize all ideas akin to it, and to set aside those which are not of this character. Similar ideas, therefore, combine into a whole; dissimilar ideas try to drive out each other; while such ideas as *hardness* and *sweetness*, since they are not of the same class, may exist together as a complex. Each new idea or group is retained or discarded accordingly as it harmonizes or conflicts with ideas already existing in the mind. This principle, which Herbart designates *apperception*, is the fundamental point in his whole system of education, and the teacher who hopes to secure the attention and interest of her pupil to any new idea with the expectation of having him retain it will succeed only in so far as she has been skilful in applying this doctrine of apperception.

Herbart's purpose was to show how instruction could promote the development of moral character. He hoped to gain this end by formulating an exact psychology, and by establishing education as a science. Herbart

viewed existing instruction as unsuccessful in realizing the proper end of education, because of its being based upon a wrong theory of the mind. He maintained that the mind is a unity and that it possessed but one power, the power of entering into relation with its environment. Even the will is not to be considered an independent faculty. Since volitions are the results of ideas, it becomes necessary that pupils should be intensely interested in their studies, for only on such conditions do ideas enter into vital relationship with the material already in the mind, and to affect character permanently, these interests must be made enduring. There is not much chance of the pupil's receiving ideas of virtue that will develop into ideal conduct, if his studies do not appeal to his thought systems. They must mingle with the ideas already in his possession and touch the mainspring of his life, if interest is to be felt and will aroused. Instruction must be arranged and must be selected so as to appeal to the pupil's previous experiences and must also consider a wide range that many sided interests may be created. "Instruction," he says, "will form the circle of thought, and education the character. The last is nothing without the first." Herbart would divide all studies into the *historical*, including language, literature, and history, and the *scientific*, including industrial training, the natural sciences, and mathematics, but these must be so arranged in the courses of study as to become united into one organic whole. This principle of *correlation*

was further developed under the name of *concentration*, or the building up of all studies about one common central study, for example, history.

To secure this breadth of material and to unify and systematize it, Herbart next proceeded to formulate a method of instructing the child. The *circle of thought*, from presentations through ideas and desire leading to volitions and conduct is determined by instruction. The work of instruction is therefore to furnish the mind with *presentations* and to direct the manner of acquisition. It is the teacher's business to know what experiences *ought* to be presented. It is also his business to know how these experiences *should* be presented. We may lead the horse to the water-trough; how shall we get him to drink? Proper apperception depends upon interest. Many-sided interest alone enables ideas to enter into organic relationships with presentations already possessed. Careful selection and arrangement of the most suitable materials for instruction are necessary for the development of unified consciousness. The process of instruction follows the nature of the mind's activity and the apperceptive or assimilative character of the mind's growth. Hence, every method should be characterized by *clearness* of presentation; by *association*, employing comparison and combination; by *system*, or a due regard for logical order; and by *application*, or the employment of the recently acquired knowledge upon new data. Since Herbart's day these steps have been

changed. *Preparation, presentation, comparison and abstraction, generalization and application*, now constitute the order followed by the Herbartians.

Pestalozzi succeeded in arousing the world to the need of universal education and to the necessity of rearing education upon a more solid foundation than then prevailed. He was, however, unable to give direction and educative authority to the reforms which he had initiated. Herbart, on the other hand, showed how the product of observation was assimilated through apperception, and maintained that education, by determining what experiences the mind received and the manner the mind built up these experiences into the higher mental products, was the chief factor in forming both the mind and the character. While Herbart's psychological system applies particularly to the process of instruction rather than to the human being in general, it has formed the basis of all modern psychological advancement. Herbart promoted the development of a science of education. He contributed to the improvement of the teachers professionally. Courses of studies have been adapted to his theories. Text-books have been written in line with his principles and interest has been employed in the government of pupils. Froebel emphasized the child: Herbart the instruction of the child.

FRIEDRICH FROEBEL (1782-1852)

(THE KINDERGARTEN)

In Froebel's day the child remained, except to fond parents, a supremely uninteresting being until he had made some progress at school and could show off the teacher's power to advantage. With all his enthusiasm for education and his desire to place it on a scientific foundation, Comenius had really very little scientific insight into child nature. It was Rousseau who pointed out where the blundering occurred. He declared that teachers did not understand children, and that a knowledge of child-nature and child-mind was of first importance. Rousseau, however, failed when he tried to give practice to his views, but his work inspired Pestalozzi and persuaded him to base everything on an intelligent perception of things. What Pestalozzi failed to see was that before the period of sense-perception there is a period of confused emotions and sensations, a period during which the child's mind is struggling to work a way toward definiteness, and it was just in this period that the genius of Froebel was most in evidence.

Froebel was born at Oberweissbach, a village in the beautiful Thuringian Forest of Germany. His mother he lost in his infancy; his father, the village pastor, attended to his parish but not to his family. Froebel

was, therefore, left in charge of the servants, who turned him over to his older brothers and sisters, who left him to get on as best he might. Matters were improved for a short time when a stepmother came to preside over the family, but in the end, Froebel was left to such consolation as a little child could gather from the rustling of the leaves, the whispering of birds and wind, and the hundred and one other sounds and stirrings of the neighboring woods. At school, Froebel's mind, busy with more important things than were on the programme, would not work along the lines of the dry, old course. As a result, Froebel was counted a dunce, and his father was advised of this when the time came to send the boys to the university. Froebel's brothers were, therefore, given a university education, while Froebel, himself, was apprenticed to a forester for a period of two years. On leaving the forester, at the age of seventeen, Froebel appears to have caught the main idea which was to influence him during the remainder of his life. This idea, stated in a nutshell, he called the *unity of nature*. Thinking that a study of the natural sciences should aid in securing a full mastery of the idea so that it could be used as a basis of advance, Froebel with much difficulty found his way to the university, where he went from classroom to classroom in the hope of being able in a short time to gain what he so much desired. His money running short, his career at the university ended when he was placed in the university

carcer for nine weeks, for having incurred a debt of a few shillings.

For the next few years Froebel became in turn an accountant on large estates, a surveyor, a private secretary, in short, anything that could help him to earn an honest penny. At twenty-three he was persuaded to enter a Pestalozzian school at Frankfort, where he found his true calling in life. Becoming dissatisfied with his professional standing after a couple of years, he was put into touch with Pestalozzianism, and even spent two years at Yverdun with Pestalozzi. From this experience came an enthusiasm for educational reform, for which he now prepared by completing his university course.

In the year 1816, in the peasant village of Griesheim, Froebel opened his "Universal German Educational Institute," his pupils being his own nephews. Removing to Keilhau in the following year, Froebel gathered about him a competent staff, and worked along a line of educational improvement somewhat similar to that followed by Pestalozzi. Here, however, he soon met with the disfavor of the government at Berlin, and was suspected of being at the bottom of some of the socialistic literature which was being spread over the length and the breadth of Prussia. A government inspector was soon dispatched to Keilhau, and advised to make a diligent search into the whole institution.

This inspector's report completely exonerated Froebel, and commended his school to such an extent that Froebel became a prominent figure in German school life. Not satisfied, however, the Government took no precaution to conceal its dislike, and the result was the closing of the institute for want of children to attend.

Froebel was afterwards invited to Burgdorf, where Pestalozzi had formerly labored. Here he was asked to undertake the establishment of a public orphanage, and also to superintend a course for Swiss school teachers. In his conferences with these teachers, Froebel found that all the schools suffered from the unsatisfactory state of the raw material entering them. It became more and more obvious that all school education was yet without a proper initial foundation, and that, until the education of the nursery was reformed, nothing solid and worthy could be attained. The educational importance of play appealed to him more strongly than ever. He began to study and devise playthings, songs, games and bodily movements that would be of value in the training of small children. Two years later he returned to Germany and opened the first *kindergarten* of history in the village of Blankenburg in 1837.

Convinced of the importance of this school, Froebel described it in a weekly paper. He also lectured in the great towns and even went so far as to give a kindergarten course of instruction to the young teachers of

Blankenburg. The first kindergarten, however, proved a failure financially, Froebel's want of business acumen involving him in a heavy debt. The institution closed its doors in 1844. A few years afterward, Froebel won the support and the friendship of the Baroness Berthe von Marenholtz-Bulow. This accomplished and intelligent lady was the means of bringing the kindergarten to the notice of a number of distinguished people. She was also the means of giving the world a most interesting account of Froebel's labors during the last thirteen years of his life. Froebel's closing days promised to be happy and successful, but in 1852 the Prussian government, through a confusion of his principles with those of his nephew, decreed that the kindergarten had no place in Prussia. Froebel never recovered from this blow.

While at Keilhau, Froebel wrote his "Education of Man," a book embodying, as one has said, "all the best tendencies of modern thought on education," but unfortunately a book so written that the real meaning of the author can not readily be grasped. "Centuries may yet elapse before my view of the human creature as manifested in the child, and of the educational treatment it requires, are universally received." If this is Froebel's own judgment, then there is no wonder that we have as yet made so little headway with the "Education of Man." Froebel's main idea may be stated somewhat as follows:—The process of

education is the process of the evolution of man. To develop properly we must have exercise, and that exercise, too, which is in harmony with the nature of the thing and suited to the capacity of the thing. The best exercise comes through the child's own activity, hence self-activity is the first law of instruction. In a word the child must be looked upon as a creative and not as a receptive being, and education must at all times take as its starting point the natural desire of the child to express himself in action. The school to Froebel was the place where the child realized his own personality and developed his own independence of mind in association with children of his own age, and in exercises naturally interesting to all.

An account of the education of children between the third and seventh years is an account of the kindergarten. The kindergarten is a system of education intended to precede the regular elementary training, and to prepare for this by exercising all the powers of the child with the view of rendering him self-active. Froebel discovered many powers dwarfed in infancy and in early youth because of suitable mental and physical nourishment being withheld. He believed that every child might be developed all round, providing proper amusements were furnished. He, therefore, studied the games and plays of the children of modern and of ancient times, and tried to find out the special adaptation of each to mental and physical growth. By so doing he

formed a system of culture adapted to very young children. This in its first stages was made up of ball games accompanied by songs, later with such geometric forms as the sphere, cylinder and cube, with which a variety of interesting exercises were associated, while all were intended to increase the attention and the initiative of the children.

The exercises of the kindergarten are carried on now in a sitting posture, now standing; now walking; all this for the sake of variety. These exercises, moreover, are all such as may be successfully carried out by any person of ordinary ability and tact. They consist of easy ball games, marching, singing, light gymnastics, reciting children's poetry, imitating the doings of animals and the occupations of men, etc. The teacher is not to teach but to lead the pupils by conversation or questions, so that they may become inventive rather than dependent upon the teacher. The discipline, too, is never to be sought for by authority, nor by any mechanical means. If the child be kept profitably busy he will do nothing out of harmony with the school. If the right spirit be present all the moral influences which should spring from cheerful, self-active, happy children should not be wanting. Has the kindergarten anything to do with the work of the ordinary rural and village schools of Canada? Much in many ways. First of all, the kindergarten illustrates the great principle of the necessity of making school work interesting to the little

learners. If the kindergarten knowledge of normal school students will induce them to put just a little of the kindergarten spirit into the work of the primary grades it will repay a hundredfold. If it impresses the fact that the child-mind deals with the concrete rather than with the abstract, and if it induces teachers to conform their instruction to this principle, it will make them much better primary teachers than the great majority of their predecessors. If it finally succeeds in imparting the truth that activity is one of nature's own laws of child growth, and causes teachers to furnish employment to the smallest children, it will bring such a love of school that study will be a delight and teaching a pleasure.

One of Froebel's strongest influences upon the practical work of the school is seen in the place he gave to play in the earlier stages of instruction. It is through play that the child first pictures the world to himself; it is, therefore, through play that the instructor can give the interpretation of the life he wishes to impart. Froebel also gave to manual training and to industrial education of every kind the place which these are so rapidly occupying at the present time. Finally it is from Froebel that some of the best suggestions in the field of nature study have come, and from him, too, the strongest guarantee of the sanity of the modern nature study movement.

HERBERT SPENCER (1820-1903)

THE QUESTION OF EDUCATIONAL VALUES: THE PLACE OF SCIENCE IN EDUCATION

The world has produced several theories as to Educational values. Locke advocated discipline. Herbart, and other psychologists pointed out that the value was in the method. Herbert Spencer, as representative of the scientific movement, would have us look to the subject matter as the important thing; that educational value is gained in direct proportion to the application that can be made of the knowledge to life.

The latter half of the nineteenth century saw a most wonderful development in the natural sciences and in the part the sciences should play in the courses of various educational institutions. At the commencement of this period the classics had everywhere a complete monopoly in secondary education, and their devotees stubbornly refused the admission of any training in science. At the close of the century, the tables were completely turned, and science to-day seems to have forced all the other departments of knowledge into a corner. This change has been brought about by the material development of the times; by the increasing popularity of evolutionary doctrines; by the remarkable growth of biological and other scientific subjects; and by the work of the reformers along psychological and

other educational lines. The scientific attitude so much in evidence to-day, was first really defended and crystallized by the English philosopher, Spencer.

Herbert Spencer was reared in an atmosphere peculiarly intellectual. He was, in consequence of poor health, denied a university course, but he engaged, nevertheless, in a wide range of studies at home. At an early age he began to get acquainted with the natural sciences and with mathematics, and he showed considerable aptitude in performing experiments and in exploring new fields of science on his own account. He elaborated the laws of the development theory, and applied them to a wide range of subjects. Spencer did not read very extensively upon educational subjects, but he saw and thought for himself, and embodied his ideas in 1860 in a book entitled *Education*. Of the four essays, discussed, the first has been by far the most influential, and has called forth the greatest amount of comment. Spencer challenges the course of studies as he found it in operation in the schools of England. He then proceeds to lay down the principles by means of which a more rational course may be formulated. In general, he adopts Rousseau's basis and demands, not a return to *nature*, but a *return* to *science*.

His discussion of "What Knowledge is of Most Worth," raises the question of the purpose of education. His argument is somewhat as follows:

"In the order of time decoration precedes dress. The same is true to-day of our schools. The Orinoco Indian paints himself before leaving his hut, not because the paint is going to benefit him, but because he would be ashamed to be seen without it. Boys are drilled in the classics, not because of any particular value these subjects possess, but because custom has attached a knowledge of Greek and Latin to education. People have not stopped to consider the comparative worths of different kinds of knowledge. But before there can be a rational programme of studies it is necessary to come to a decision as to which things it most concerns us to know. A measure of value is needed. *How to live* is the essential thing. How to live in the widest sense. To prepare us for complete living is the function which education has to discharge. To live completely we must satisfy certain activities. Which? Those of greatest importance. These activities may be arranged into: (*a*) The activities which directly minister to self-preservation; (*b*) The activities which indirectly administer to self-preservation; (*c*) The activities which have for their object the rearing and discipline of children; (*d*) The activities which have to do with the maintaining of proper social and political relations; (*e*) The activities which have to make up the leisure part of life. The ideal of education is complete preparation in all these divisions, etc."

In discussing the aforesaid question Spencer finds that a knowledge of the sciences is always most useful in life and consequently of most worth. "There are a number of sciences," he says, "which would throw some light on these subjects, and it should be the business of education to impart these." An unqualified answer to the question of "What Knowledge is of Most Worth" cannot provide a satisfactory course of study, for such a question, to be valuable, must be more specific. What knowledge is of most worth to me? For what purpose? Under what conditions? But how would Spencer

treat the body? Physiology is suggested. Would a knowledge of this science, were it possible for children to acquire it, lead them to act when the occasion arose? Children should, doubtless, know something of the laws of health, but surely not by having them study physiology.

Next in importance comes the knowledge of aiding in direct preservation of self by assisting in the gaining of a livelihood. As such sciences as mathematics, physics and biology underlie all the practical arts and business of life, these must be known. Does this mean that the teacher should decide for each child what his particular money-making line should be, and instruct him upon this favorite line? Surely every teacher should know the capabilities of the child and develop these, but to train a boy for a special calling in life! Better follow the opinion of dear old Pestalozzi and place such a thing as of secondary consideration. Better send a child from school with a love of knowledge and a mind well disciplined to acquire more knowledge. This will in all probability be the best asset that the schools can give.

What of the knowledge which fits a man to discharge his duties as a citizen? Spencer thinks naturally of history, but a history consisting of the reading of the fifteen decisive battles of history, would this be of any value? Spencer thinks not, but is Spencer right? Should not a proper study of history widen one's mental vision and help to make him more truly patriotic?

What has Spencer to say of human enjoyment, of art and literature, the "sources of happiness which nature supplies"? These he would place in the leisure hours of school and also in the leisure hours of life. If this were done, how many persons, a generation or two hence, would be able even to play the simplest selection on the piano? If Spencer means that these may be taught when the serious things of life have been attended to, it will mean that they can be no longer studied, for the programme of serious things will occupy the whole of life. If knowledge be estimated by its influence on action, we shall probably rank "mere accomplishments" much higher in our schemes of education than they have hitherto been placed.

The argument for the sciences on the ground that their content is so much superior for life's activities would seem to be sufficient. But Spencer is not satisfied. He has to step aside to a different point of view, and to show that science, "besides its use for guidance in conduct, the acquisition of each order of facts has also its use as mental exercise, and its effects as a preparation for complete living have to be considered under both these heads." He holds that by the beautiful economy of nature, those classes of facts which are most useful for regulating conduct, are also best for developing the mental faculties, and that the education of most value for guidance must be the education of most value for discipline. In proof of this he undertakes to show that

better than language, science trains the memory, the judgment and the reasoning. Moreover, it is not behindhand in affording a very excellent training in even morals and religion.

Spencer's argument for science in the field of formal discipline is a little unfortunate. There was no necessity for any consideration of this point of view, but in stepping aside to discuss it, Spencer proved how far he himself was bound by tradition and how imperfectly he had grasped the disciplinary claims of language. His argument that the subject contributing the most valuable information is also the subject affording the best mental discipline is entirely gratuitous. The fact is that nature is extremely lavish in her productions.

As a special plea for a department of knowledge just entering upon a highly developed state, and largely neglected by the school, Spencer's work on education is most important. As a sufficient guide to the selection of subject-matter for schools it is not at all satisfactory, for it has neglected and undervalued the institutional side of modern life, and it has failed to discriminate between the individual and the professional need of science. We surely need bridges, but should all be bridge experts? Furthermore, Spencer in this essay failed to reach the heart of his subject, for he has made the science-content the principal thing. What of the method underlying science-work? Science is defined as

systematized knowledge. Does this mean the subject-matter; the body of facts; or does it mean the process by which something fit to be called knowledge is brought into existence and order introduced into the flux of experience. Science as *method* must always precede science as *subject-matter*. Systematized knowledge is science only because of the care and thoroughness with which it has been sought for, selected and arranged. Many a modern student has acquired dexterity enough in handling laboratory stuff without ever dreaming that it had anything to do with constructing beliefs, etc. Almost every teacher of science has had drummed into him the inadequacy of mere book instruction; but the consciences of the great majority of teachers of science are quite at peace if their pupils are put through some laboratory gymnastics. Scientific method is not just a method which has been found profitable to pursue in this or that abstruse subject for purely technical reasons. It represents the only method of thinking that has proved fruitful in any subject, and this is what we mean when we call it scientific. Activity to participate in the making of knowledge is the highest prerogative of man and the only warrant of his freedom.

On the first reading of Spencer's famous chapter, one is apt to be carried away by the apparent philosophical soundness of its analysis, the convincing force of its arguments and the seeming plausibility of its conclusions. The critical mind, on second reading, is sure to find

something wanting and this something is seen in Spencer's imperfect view of what constitutes complete living, and also in his use of a vague middle term, presenting thus a half-truth as if it were a whole truth, and leading thereby to error. That Spencer exerted a profound influence, however, on science teaching is evidenced by the fine physical and chemical laboratories of our high and technical schools.

Spencer's second essay is entitled *Intellectual Education*. In it he deals with his ideas on method in general, and he insists that education must conform to the natural process of evolution. He finds fault with the methods of the day and undertakes to lay down the principles which he conceives to lie at the foundation of all successful teaching. These he applies to various subjects; but there is not one principle that should be considered as purely Spencerian. These principles are as follows:—(*a*) From the simple to the complex. (*b*) From the concrete to the abstract. (*c*) From the known to the related unknown. (*d*) From the empirical to the rational. (*e*) The process of self-development should be encouraged to the utmost. (*f*) The theory that the genesis of knowledge in the individual should follow the same course as the genesis of knowledge in the race. (*g*) There is always a method productive of interest, and this is the right method to pursue.

Finally, Spencer displays no greater originality in the remaining essays—*Moral Education* and *Physical Education.* In the former he would emphasize the discipline of natural consequences and substitute self-government for external authority. In the latter he makes physical vigor a fundamental necessity, and draws attention to diet, exercise, play and clothing.

While Spencer wrote little that is original in education, yet he gave the world a new insight into the principles of Rousseau, Pestalozzi, and other noted reformers, and reduced their views to practice. He was without doubt the one great English philosopher of modern times, and the one Englishman who has succeeded in impressing the world by his writings.

One of the finest contributions to scientific literature has been made by Thomas Huxley (1825-1895) in the following remarkable statement of the product of a liberal education:

"That man, I think, has had a liberal education who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that, as a mechanism it is capable of; whose intellect is a clear, cold logic engine, with all its parts of equal strength, and in smooth working order, ready, like a steam engine, to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the mind; whose mind is stored with a knowledge of the

great and fundamental truths of nature, and of the laws of her operations; one, who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience, who has learned to love all beauty, whether of nature or of art, to hate all vileness and to respect others as himself. Such an one, and no other, I conceive has had a liberal education; for he is, as completely as a man can be, in harmony with nature."

INDUSTRIAL EDUCATION

(AN EDUCATION FOR VOCATION)

Because parents do not in all cases desire education for their children; or do not know what good education is; or cannot afford to procure it for their children, the state is forced, for its own self-preservation and progress, to assume the responsibility of establishing and maintaining schools. A despotic society may establish schools for the purpose of developing a special type of subject, *e.g.*, Sparta, but in a democratic society, the object is to develop the fullest efficiency, individual and social of each citizen. In the light of this, the public schools should furnish such an education that the opportunities of all citizens to make a living and to lead prosperous and happy lives shall be equal as far as education can accomplish this. The public schools should furnish the highest quality of education not only for the purpose of equalizing the opportunities of all, but in order that there may be a continuation of superior minds by whom knowledge is advanced and the community urged forward to civilization. Communities that do not provide facilities for the training of genius born in obscurity are on the way to an early decay.

Should the modern public school train for vocations? Does the modern school give an adequate training to the boys and girls? Much of the criticism of the school

has had its foundation in a consideration of these two questions. Much interest has been taken in the general subject of industrial education by two different classes of people. The wage-earner and the manufacturer, on the one hand, have a particular interest in industrial education, for skilled workmen and industrial intelligence are factors in the processes of manufacturing and construction work. The interest of the student of social science, on the other hand, may be considered as general and theoretical in comparison with that already mentioned. Students of education, however, are coming more and more to feel that education is something far greater than mere *schooling*, and that the fullest development of the individual child must always take into account the fact that every child must live a social life. It is absolutely necessary, therefore, that children should become familiar with all the activities of the community ; should learn to give as well as receive, produce as well as consume, and do as well as learn. There seems to be a growing suspicion that the existing public school system does not meet all the demands of modern industrial and social conditions. There is a feeling that the schools are too literary in their spirit, scope and methods. People at any rate are inquiring whether some changes more favorable to modern needs may not be devised whereby the schools may reach the great body of children and youth in a more practical way. Such a modification of existing courses, it is thought, should

stop the tremendous exodus of boys and girls before the high school stage has been reached. Now industrial and technical education have no place apart from the general school system out of which they must grow, and of which they must form an integral part. The purpose of the school is to fit boys and girls for intelligent citizenship and indirectly to prepare them for taking a successful place in the vocations beyond the school days. It must be remembered, however, that the day of regular apprenticeship has gone by. At one time the lawyer and the doctor studied their professions in the offices of older practitioners. Farming was learned by working on the farm, housekeeping, by service in the home. Modern science, with its marvellous advancement, has gradually displaced this system of apprenticeship and has forced the work of learning a vocation upon special training schools, notably, schools where theology, law and medicine may be acquired.

Again, life has become much more complex in the larger cities and towns. Great flats have set aside the homes where single families were sheltered. Many people have become wealthy and various circumstances have combined to deprive children of those opportunities for industrial activity which formerly belonged to every home. People now complain that children have nothing to do; that children nowadays receive but do not give. Food, clothing and shelter come to children as freely as the sunshine and the air, and as a consequence, their

view of life is narrow and their attitude toward labor often wrong. Not having any share in productive labor, and out of sympathy with it, boys and girls have now no standards by which to measure time, amusements, possessions, etc., a state of affairs of very grave social concern. Can a nation flourish under these conditions? Let us remember that our Empire has been obtained by hard struggle, and our commercial position by indomitable pluck. Is it likely that we shall be permitted to retain these except through the strength of our own right arms and by the power of well-trained minds. We are face to face with hard-working competitors who have been taught in the home and in the school to subordinate self to the demands of duty, and who have received the most careful training in all branches of knowledge.

A few years ago an attempt was made to recover some of the ground lost, and commercial courses were added to the existing courses of the high school. In permitting this innovation the whole question bearing on the right of the community to furnish special training for the vocations was practically acknowledged. Later, courses in drawing and manual training were also added with the view of broadening still further the literary character of the schools. The results, however, in these lines, have not been entirely favorable. Drawing has become more and more cultural in its purpose and methods, and the original industrial purpose of this

subject has been largely lost sight of. A similar result has attended the introduction of manual training courses in some of the high schools.

All the callings in life for which children and youth need to be specially trained for may be considered as falling into four classes, namely, professional, commercial, productive and domestic. The professional and commercial classes, the occupations permitting of good clothes and clean hands, are already fairly well provided for. Coming to the occupations engaged in production as distinguished from those of distribution, we find that these in their most advanced and scientific stages are also provided for. No instruction, however, is furnished at the public expense in the occupations of farming, dressmaking, market-gardening, printing, etc. Agriculture, it is true, is recognized by the state in its aid to agricultural schools, but there has been no very serious effort up to the present time to prepare for them by placing suitable courses in our elementary and high schools. Book-agriculture has been tried, but book-agriculture defeats the purpose for which it was intended. Efforts of a private or philanthropic character in the establishment of evening classes for arts and crafts serve only to show how great a need there is of adequate training schools for the ordinary vocations.

Many children leave the elementary school at the end of grade five. A very small percentage of the pupils

enrolled ever reach the high school stage. What becomes of the child who is no longer interested in school life, or who feel the stress of necessity for self-support, and is compelled to leave the school at an early age? What provision is made for his apprenticeship? The boys have learned no trade. The majority of the girls can neither cook, wash, nor make their own garments, unless the materials are cut out for them. They cannot even scrub properly, and are unwilling to do what they consider menial work. They can only become errand boys and girls. In a few years they grow too old for this, are dismissed, and left stranded on the world. Unlearned, undisciplined, with their heads filled with notions of their own importance, and unable, and it may be unwilling to work with their hands, they become fit only to swell the ranks of the unemployed, a fine body from which to select the men to rule one-fifth of the human race. No schools offer a practical training to boys below the sixteenth year. The doors of the great industries, where an opportunity for picking up a trade might be provided, are not open to them. The result is that they will drift into some unskilled industry, or into an industry undesirable to their taste. So far as the actual productive value of the child is concerned, and so far as increasing his industrial and productive efficiency is also considered the years between the fourteenth and the eighteenth are practically wasted years. The employments upon which such children enter are not

employments which demand intelligence and manual skill; such employments, therefore, are not educative in any sense. Children leaving school at a later period, and especially those who have completed a high school course, are more in demand, and moreover, are able to enter upon employments of a much higher grade. At the same time even these are wanting in manual skill and in industrial intelligence.

Industries recruited from such sources can not compete with industries manned by operators technically trained. In the long run that industry which combines with general intelligence the broadest technical knowledge and the highest technical skill will command the markets of the world.

It would thus seem that every community has a right to demand the fullest results of the labor of all its operators. It would also appear that the individual has a perfect right to be so placed that advantage may be taken of all the institutions providing a training for his special vocation in life. How may these be effected? What is the proper place of industrial training in our public school system? At most it is that of an adjunct. Not one of the old-line subjects such as history, literature, the fine arts, or any other purely cultural subject, must be sacrificed for it. To a certain extent it may be correlated with these studies, providing new illustrations, activities, and means of self-expression. Thus used, it

may give point and direction to studies which were somewhat vague and pointless before. This is true of manual training. It is also true of history, nature study, and mathematics and to a certain extent of language study. But it cannot be repeated too often that schools for industrial training must be an adjunct to the public school for general education, and never a substitute for it or for any part of it. We are so prone to rush to extremes. Sometimes one is tempted to think that the world is in danger of losing its sense of proportion over the question of industrial training. There are those among us who apparently would turn all our schools into shops; put the hand before the mind, and sacrifice all the results of the devoted labors of those who have built up our magnificent system of high schools where the blessings of a liberal culture are freely offered to our boys and girls. These extreme views happily, are not held by the better thinkers, the real leaders of the movement, but there is enough of such talk abroad, some of it uttered by those high in educational authority, to demand caution and clear statement of purpose. No one must be allowed to think that the leaders of educational thought wish to substitute cooking schools, farm schools, or shops of any sort for high schools and colleges, even those of the most purely scholarly and intellectual type. Above all, no one must believe that there is a movement on foot for driving into private schools the children of the wealthy

and leaving the public schools for those who must learn a trade. To press even a good thing so far as to sacrifice breadth of mind and general intelligence would be disastrous. To introduce any feature tending to create class distinctions would spell the death of democracy. Elementary school work in cities and towns, in other words, schools in great industrial centres may be so modified as to include instruction and practice in the elements of productive industry. This would mean some modification of existing courses above, say, grade six.

There is one phase of industrial training that is receiving considerable attention at the present time, namely, training for farming. It has two motives—to secure better farming than is commonly found, and to keep the boys and girls on the farm. The great variety of work and play experience afforded by the country life, the fairly good general education now coming more and more into reach of all farm homes, the many conditions contributing to independent thinking and to self-reliance, all these and more lie about the common country home. It is a waste of time usually to attempt to pre-determine a child's vocational life before the intermediate grades of the common school have been covered; and, even then, there is little indication of what the child is best suited for. Indeed, one of the great purposes of elementary education is to sound the child on every side, so to speak, in order to determine what he is best suited to do as a life work.

It is a mistake to look at education too strictly in terms of dollars and cents and to be impatient when a child has chosen a broad, fundamental course of schooling.

Now, while the child's education must not be prejudiced in favor of any particular calling, there is no good reason why the farmer's children should not be given the benefit of every possible intimate and wholesome relation to the father's work and business. Should the children ultimately leave the farm to take up some other occupation, they should go away with a profound sense of the possible worth and integrity of the calling of their father. Few young men have any very clear or reliable vision of their future life at the age of eighteen or twenty. If those interested would only exercise due patience, offer only such suggestions as can be safely given, and trust the future to throw upon the problem a light from within the youth himself, then, and not until then may we be assured that all will come to some line of effort that will bring a comfortable living.

Teaching farming in the country schools is of doubtful value. The teachers in the majority of these schools are mostly young and inexperienced, and, it is to be feared that the instruction given, even with the aid of good text-books, will be either humorous or grotesque. Might it not be better to confine the work in rural schools to reading matter showing the charms of

country life, and the comparative independence of the farmer; to nature study; to the school garden plots, and by these means to persuade the boys and girls to attend agricultural schools?

Again, the work of the high school may be so arranged that the instruction in science, mathematics, drawing, etc., shall show the application and use of these subjects in industrial life. High schools may furthermore provide industrial courses and furnish instruction along the lines of the principles of agriculture, domestic science, and the mechanical arts. What results should follow the institution of such courses? All the results are not at present in evidence, for many still lie in the "lap of time." This much, however, may be said. Such courses should aid very materially in detaining boys and girls in the schools; such courses should eventually produce young men and woman of good judgment, men and women in sympathy with productive labor, and men and women whose value should be ultimately in evidence in the increasing industrial output of the community.

*THE SCHOOLS OF ENGLAND, GERMANY, FRANCE AND THE UNITED STATES

(MORAL TRAINING IN MODERN SCHOOLS)

In England there is an aristocratic form of government, and consequently an aristocratic form of school organization. The poorer classes are given their limited education in free, elementary schools designed to meet what are supposed to be their limited needs, namely, such an education as will help to make them efficient clerks, cooks, carpenters and servants for the middle and noble classes, but not enough to inspire them with too many disturbing ambitions for entering higher spheres of activity. The aristocracy of blood and of wealth have their own special system in the great English *public schools*. But the English aristocracy is not a closed one; the door is always open to genius, and numerous prizes and scholarships have been established to aid the brightest of the poorer boys toward leadership. The ideal system of society to the English mind is a class system in which the upper class know and exercise their authority and the lower classes recognize and accept their inferiority.

In the English school system are to be found two types of elementary schools, known as the *Board* or *provided* schools and the *Voluntary* or *non-provided*

*The Pedagogical Seminary, Vol. xiii, No. 4, Dec. 1906.

schools. The religious instruction of the provided schools is non-denominational, while that of the other schools is denominational. Both schools are supported by local taxes and by special grants from the government.

About twenty-five per cent. of the elementary school teachers have had a two years' training course ; a course, however, more academic than professional. Twelve per cent. have been admitted to the profession without any special training. About twenty per cent. belong to the *pupil teachers'* class; teaching-apprentices, in other words, engaged by the board on condition of teaching under the supervision of the headmaster, and of receiving suitable instruction during their engagement. Separation of the sexes is common in English elementary schools. Feminine influence is becoming predominant, and feminine moral qualities, rather than masculine moral qualities, are being emphasized. Games and plays occupy a very prominent place in the lives of English school children, and teachers are generally in sympathy with, and frequently take part with the pupils in these recreations.

Militarism and extreme centralization in educational management are absent, and the headmaster of the English school enjoys a great deal of freedom and initiative in the organization of his school and in the arrangement of his programme. The government

requires that certain subjects be taught, but the government does not specify how extensively or in what manner those shall be taught. A list of optional subjects is also provided, and the master may select those of value to the school. In this way local needs are provided for and respect is shown the master's individuality and responsibility. A school atmosphere is thus created which stimulates a like feeling of responsibility and initiative in the children. Punishments are sometimes severe, but order and obedience are never of a military character.

Little importance seems to be attached by some inspectors to reading lessons as forces for moral training. Other inspectors mention that the teachers are striving to direct the reading of the pupils along right lines. Most of the reports deal with enunciation, fluency, etc., with little regard to the moral possibilities of the reading lessons. Pupils are also required to memorize many literary selections and to give them as recitations. Several inspectors complain that these selections are given with no eye to their literary value. Nothing is said of their moral value, which may, nevertheless, be considerable.

The Act of 1870, establishing a system of elementary education in England, made important provisions concerning religious instruction. It is, therefore, almost a universal custom to open school with a hymn and a

prayer, either the Lord's prayer or one or more of the short prayers from the book of common prayer. This is followed by a Scripture lesson which occupies about half-an-hour. Teachers are instructed to make this lesson as *practical* as possible. Examinations are held at regular intervals and reviews are frequent. The religious syllabus places special emphasis on the moral teachings of the Bible and is arranged with due regard to the age of the children. Regarding the manner in which the Scripture lessons are taught it may be said that a reverent spirit is almost always present and that the lessons, are, on the whole, taught with as great care and thoroughness as any other lessons. It has been said that "no one who knows the schools can well doubt that religious and moral teaching of a very valuable kind is imparted in the schools, and that the influence of this instruction on the conduct and character of the children, and on the religious life of the nation, has been profoundly felt."

Perhaps no one feature of English *public school* life, the school life of the great English public schools of Harrow, Eton, etc., has contributed more to moral training than the school games. No other schools have so fully recognized the culture value of games. Outdoor sports are graded and are made a regular part of the curriculum. Boys are excused from them only upon medical advice, and the masters not only oversee them but participate in them. Besides their physical

effects which are no doubt great, there are other less obvious effects, but perhaps these are more important in the end. Some of these effects are promptness of action and prompt decision; prompt command on the part of the captain and prompt obedience on the part of the team. These games teach self-restraint, control of temper, a sense of honor, the habits of co-operation and straightforwardness, and they teach all of these in the line of the boys' own natural tastes and activities. Through sport one not only develops the muscles and the physical strength; one also, in just as high a degree, develops the spiritual qualities—pluck, courage, presence of mind, and a young and healthy view of life. The classical influence of these secondary schools is certainly largely offset by that of the "playing field." Still there are those who see too much athleticism in the English public schools, and who complain that "this absolute devotion to sports to the exclusion of almost all other interests is one of the weakest points of the English educational system."

Still another feature of the public school which is important for moral training is the intimate relations of master and boys. The master is with the boys in their games and in their tramps. He lives in the same house with them; dines at the same table and shares in their daily experiences. This greatly intensifies the influence of the master's personality, and contributes greatly to

the cultivation of that school loyalty which is so marked a feature of the great English public schools.

In the matter of discipline, the "public opinion," of the school is largely a public spirit emanating from the boys of the highest form. These boys are expected to show the highest example in industry, good conduct and public spirit. They are also responsible for the conduct at meals, in the halls, the studies, and the dormitories. The lack of professional training on the part of English public school teachers, however, has an important bearing on their efficiency in moral training and also in intellectual training. The notion that all that is needed in order to become a secondary school teacher is an adequate knowledge of the secondary school subjects is a notion that works evil wherever it is found.

Again, the examination system has reached its limit in the English public schools and the usual accompaniment of cramming for examinations of all descriptions is too frequently present and is even encouraged.

Another factor having a significant bearing on moral training is the class character of the English public schools. These are not schools for the children of the poor, and the result of educating boys under these conditions is likely to breed a spirit of contempt for the great mass not so well circumstanced. Close competition between classes and not co-operation lies at

the root of English life, an evil the public school system of England tends to perpetuate rather than to discourage. The ideal of the English gentleman is supreme, and to this one distinct type of hardy, athletic, energetic, aggressive, persistent, and indomitable cultured gentlemen the higher classes wish their sons to conform. As a result, we find the great public schools and the universities conducted on pretty much the same lines. Both have had, until recently, only one course of studies, one round of games, and one set of social activities.

Finally, it must not be forgotten that the English public schools are for boys and boys alone. Only at vacation periods are the boys permitted to enjoy the refining atmosphere of the home and the mother's and sisters' society. Such exclusion tends to emphasize the masculine qualities of *personal courage*, *sense of honor*, *hardiness*, *self-assertiveness* to a high degree, while *sympathy*, *kindness*, *self-sacrifice*, the *higher altruistic* virtues, are repressed, or at least, are not encouraged.

Such are a few of the features of the English elementary and public school systems which are most significant for moral training. A number of forces are recognized. Much emphasis is placed upon the teacher's personality and, on the whole, the schools stand for a cultivation of individuality, self-expression, self-reliance, and initiative. On the other hand it must be acknowl-

edged that the English teacher has but a very meagre professional preparation for his work; that the separation of the classes in school life interferes with the development of the broadest altruism; that the moral discipline attending the school games may be vitiated by undue emphasis, and that the masculine atmosphere of the public schools and the feminine atmosphere of the elementary schools may not afford the best conditions for the moral development of the English boy.

In Germany there is no common school system as there is in Canada. There is, therefore, no place where the great and the lowly, rich and poor may meet. There is no place where the poor and the low may learn the culture and the refinement of the well born, and where the well born may learn something of the virtue and the strength of the poor and unrefined. Rigid class distinction is an essential part of the German social ideal. Society without this would be unthinkable. Another characteristic of the German is his sincere infatuation for the military ideal. It is not merely that he loves to be a soldier and is as proud of the army as it is possible to be. This ideal dominates his whole life. Everything is run on the military plan; factories, schools, etc.; absolute and unquestioning authority above, implicit and unquestioning obedience below. The German military ideal calls for a small number of highly-trained and broadly-educated commanders; strong personalities able to direct and to

command, and an immense horde of well-trained and obedient troops; units without personality; patient and enduring; who know how to do exactly what they are told; to ask no questions; to think out nothing for themselves; to stay *put*. The way this ideal is reflected in the schools is most interesting. In the lower schools the organization is despotic and the method of instruction somewhat mediæval, while in the higher class schools, where leaders are trained, the organization is free and democratic almost to the point of anarchy; the discipline is practically a zero quantity; and the method of instruction throws a student absolutely on his own resources and leaves him to work out his own salvation in his own way and at his own convenience.

In Germany one will fail to see the demoralized gangs of idle young men only too common in other nations, and the reason is that apart from the flourishing condition of her protected industries, Germany has recognized the eternal truth that human nature is incapable of any consistent and effective self discipline, and that in the race for supremacy only a people subjected to the compulsion of disciplined training can hope for success. Britons are ready enough to recognize this principle in the world of sport, but shirk its application to the far higher issues of national efficiency and national defence.

No provision is made for formal instruction in morals in the German schools. There is, however, in every

grade below the university, very definite and very direct instruction in religion. But what are the indirect contributions of these schools to moral training; in other words, what are the contributions arising through the school organization and the school routine? In Germany there is no national school system any more than there is in Canada. Each German state has a system of its own, and as Prussia is by far the largest state, and as its school system dominates other states, what is true of the Prussian school system is likely to be true of the school-systems of Germany as a whole.

There are in Prussia two classes of schools, namely, the *people's* schools and the *higher* schools. The former are free and are suited to the needs of the lower classes. Pupils are admitted to these schools at six, and a course covering eight years is supposed to fit for citizenship and for the commoner occupations of life. The courses of studies are prescribed by the state; so also is the preparation required of the teachers. The higher schools charge a fee and are intended for the higher social classes. They receive pupils after these have covered a three years' preparatory course, and they give either a six or a nine years' course of training. This course, if of the *real* type prepares for the technical schools and for a commercial life; if of the *gymnasium* type, for the university and the professions. Some of the higher schools are state schools; others are established

by cities and towns; the remainder are private ventures. The courses of study in all are outlined by the state, and are taught by state certificated teachers.

Most of the boys and many of the girls of the German schools never come under the influence of lady teachers, and of those who do, many are under their influence but a short time. In the higher schools for girls the teaching force is about equally divided between the sexes, the higher grades being officered by the men. In the higher schools for boys all the teachers are men. The people's schools, wherever possible, are organized for boys and girls separately. There are, therefore, schools for boys only, schools for girls only, and mixed schools. Women are permitted to teach in girls' schools, in mixed schools and in the primary classes of the boys' schools. In 1901 about eighty-five per cent. of the Prussian teachers were men. The significance of this situation for moral education is open to debate, but there can be little doubt that the traits of character we designate *masculine* are unduly developed, while those traits termed *feminine* are liable to be suppressed. In other words, the predominance of male teachers in the schools of Germany stands for the cultivation of *egoism* rather than *altruism;* of *selfishness* rather than *self-sacrifice.* It emphasizes *law*, *authority*, and *force* as motives of conduct rather than *love*, and the *desire to please* the one in authority. It stimulates *independence* and *initiative* rather than their opposites.

Militarism, a marked feature of German character exercises a profound influence on the schools. The whole system is pervaded by the military spirit from the bottom to the top. Many of the teachers are reserve officers; most of the pupils hope to be; and all know that service in the army awaits them at the end of their school days. In the higher schools this influence is especially marked and it has been said that "boys go to the higher schools, not to be educated, but to secure military privileges." The military training of the German teachers gives them a military attitude toward the work of the schoolroom; and the home, on account of the fact that the fathers have served two years in the army, is in sympathy with this military attitude.

Under these influences a precise military air pervades the entire school system and an exacting military discipline prevails. Prompt, unquestioning obedience is demanded. Strict attention to the task is expected. Such an atmosphere cultivates respect for authority; magnifies the teacher's office, and intensifies his official influence. On the other hand, teachers have not much sympathy with the weaknesses of child life. Perfection of organization rather than individual differences is emphasized. Moral independence and initiative are repressed rather than encouraged; and amiable relations between teachers and pupils, relations which often have great moral value for the pupil, are looked upon as unworthy of schools presided over by men.

Again, German teachers receive a most thorough professional training. Indeed, these teachers are said to be the "best trained teachers in the world." The German teacher's knowledge of the history and the philosophy of education is extensive and sound. In no country in the world is teaching on so sound and so philosophical a basis as it is in Germany. Teaching there is not a makeshift, but a profession. The German teacher prepares for his profession, and enters upon it as his life work, and the state sees to it that this preparation is long enough and thorough enough. If one would teach in the German higher schools, he must first complete one of the nine-year higher school courses. Next, he would spend at least three years in university study, largely special work. If successful in his final university examination, he would then enter upon a two year's pedagogical course, one year of which is theoretical and one year practice work. This completed, he would be ready for appointment to a regular position in a higher school, which appointment may come after having waited his turn for half-a-dozen long years, spent usually in substitute work or in tutoring. The teachers of the people's schools are required to have had six years of training, three of which is distinctly professional and the remainder special academic work related to the course which they are preparing themselves to teach. All this means that German higher schools give a more rigorous and exact intellectual

training than any other schools in the world. It also means that German teachers, as a body, make fewer mistakes in *management*, *discipline* and *teaching*, according to German pedagogical ideals and methods.

Again, the German teacher *instructs* his pupils. There are no alternate periods of seat-work and recitation in the German schools. There is homework in certain subjects. More in the higher than in the people's schools, but this work is looked more in the light of fixing previous instruction than as a preparation for a recitation yet to come. This emphasizes the office of the teacher, and so bears upon moral training. It brings the pupil more into contact with the teacher and less into contact with the text-book, and thus makes him more dependent upon the teacher than upon the book, and less dependent too, upon his own efforts. It tends to weaken the pupil's self-reliance and initiative, moral as well as intellectual, or at least, to leave these undeveloped.

Games and plays in the German schools occupy an extremely small place. The playgrounds are small, and the games played of no sort to induce generous perspiration. The fact is, there is no time for sports as we know them, and indoors the same criticism may be safely made. In the light of what is now known regarding the educative value of play, there can be little doubt that this lack of play in the German schools

is a fact of very great significance. It is a failure to use one of the most powerful forces for the cultivation of elemental, social and personal virtues. School games, if properly played, stimulate respect for the rights of others, and co-operation and loyalty to the social group. Again, they may be used to develop courage, self-reliance, self-control, individual initiative and honesty, and it is the misfortune of Germany that she is only beginning to recognize the value of outdoor games and to introduce them into her schools.

In Germany a sympathy with religious instruction has existed for centuries, first as a church institution and afterward, when the government assumed the responsibility of education in state and in city schools. In fact, German people have come to look upon religious instruction as a matter of course.

In the Prussian higher schools the aim of this instruction is to develop Christian leadership. In the people's schools the aim is Christian citizenship. In both, faith and dogma are more emphasized than conduct, and the religious rather than the ethical elements of Christianity are kept in the foreground, though the ethical are not omitted.

In the people's schools thirteen per cent. of the total school time is devoted to religious instruction, which is given by the regular teacher who has had special training for it in his three years' course in professional

training. The most emphatic feature of the instruction is Bible study. For the first two years this is given in the form of stories narrated by the teacher; then selected stories written in simple language are read by the children, and, finally, during the last four or five years, the entire Bible, or an expurgated edition of it is read in the class. Many hymns are committed to memory; simple prayers are learned and used in the opening and closing exercises of the school; the church calendar is studied and church history, particularly the period of the Reformation, is more or less thoroughly grasped.

In the higher schools all pupils are required to study religion three hours per week the first year, and two hours per week each of the remaining eight years. In general culture the course of study used in the Prussian higher schools does not differ materially from that required in the people's schools. It is, however, much more comprehensive in character and includes advanced work in church history and in dogma.

While there may be much in this course of study possessing little value for moral training, on the other hand, the course is rich in ethical content. It brings before the pupil the moral teachings of the entire Bible —the stern commands of the decalogue, the fervid exhortations and denunciations of the prophets, and the sublime moral principles of the Christ. It includes

also numerous examples of moral heroism and moral cowardice, and frequent illustrations of rewarded virtue and punished wrong. Again, it brings under tribute the ethical content of church history, the significance of which is seen in the striking examples of such moral heroes as the German Luther, etc

Moreover, much of the religious teaching which this course affords is tremendously important for the moral life. Christianity is essentially an ethical religion. The belief that God knows the thoughts and motives of the human heart, and that He will punish vice and reward virtue are powerful factors in determining human character and conduct. As far as its content is concerned a course of study could hardly be conceived which would promise more for moral training.

But the value of a course of study is not determined wholly by its content. Something comes out of the relation of this to the life of him who pursues it, and upon the manner of presenting it. There are many indications that this course in religious instruction is not closely related to the lives of the German pupils. Many of the clergy complain that there is a lack of vitality; that the teaching fails to reach life, and without seeing the real cause of failure, these clergy are urging that more time be given, a remedy used only too frequently by those who do not understand the situation.

Again, it can not be said that teachers, one and all, present the religious instruction effectively. Some treat

it as an intellectual subject like arithmetic. Another class of teachers present it in an extremely devotional manner. Other teachers combine both treatments. Still other teachers are out of sympathy with religious truth and disbelieve much that they are asked to teach. On the other hand, many of the teachers, particularly those of the people's schools where the religious life and the religious ideals are more akin to those of the past, are in sympathy with the course of religious study and possess the necessary sense of responsibility for the moral and spiritual welfare of their pupils to make their religious teaching vital. Whatever may be said in criticism of the moral influence of the German schools, they stand pre-eminently for the inculcation of *obedience* and *reverence.*

Coming to a consideration of the schools of France, we find that the great majority of French school children are taught by teachers of their own sex, and that they associate in school with pupils of their own sex. At six the primary school is entered and a separation of the sexes begun. Every village with a population of over five hundred must have a primary school for boys and another for girls. In smaller districts both sexes may attend the same school. In the higher, or so-called secondary schools, the boys and the girls are separate. The boys' schools are taught by men, the girls' schools by women, and the mixed schools also by women.

Militarism exercises a strong influence over school life in France. The entire school system is centralized, officered and controlled like a great army with the minister of education as commander-in-chief, and every school teacher a subordinate officer whose chief business is to carry into effect the orders of his superiors. Such a condition makes school discipline military in character; crushes out originality in teacher and in pupil alike; forbids development of moral self-hood; and subordinates the interests of the individual child to the perfect working of the educational machine. To boast that he knew what was being done in every school in France at any particular school hour, was a boast that no minister of education should take pride in making, for it illustrated a condition of affairs where independence of action was not permitted.

Again, an almost entire absence of games and plays from French schools must have a serious bearing on the growth of the moral habit. French teachers are not so thoroughly trained as are the teachers of Germany. Nearly all the primary teachers have had a three years' normal course, but this course is largely academic and is not based on any extensive scholarship as it is in Germany. Teachers in the secondary schools are practically untrained, a condition liable to produce pedagogical blundering of moral significance.

The walls of French schools are adorned with patriotic mottoes and moral maxims, all of which may

exercise an unconscious influence in favor of patriotism and morality. There is also posted in each schoolroom a copy of the law prohibiting corporal punishment, the punishments which the teacher may inflict being limited to "bad marks, reprimands, etc." One may be excused for concluding that the influence of the maxims and the mottoes may be more than offset by such a notice.

Competition and rivalry are encouraged by the giving of medals and prizes, and self-emulation is stimulated by having each pupil place samples of his best work in an exercise book which is taken from grade to grade and which is often employed for the sake of testing the pupil's progress.

France has made a more serious conscious effort than any other great nation to develop character through her schools, and the means chosen has been direct moral instruction on a secular basis. In 1882, a law was passed making moral instruction compulsory in all the public elementary schools, and within a few months this instruction was as truly a part of the regular work as reading or arithmetic.

A large majority of primary teachers have received a normal school training. As this training includes two hours per week in morals, psychology and pedagogy, the teacher is provided with elaborate instructions and suggestions concerning the task of moral instruction.

In the elementary programme, that is the programme for children from 7 to 9 years of age, the teacher is to

engage in familiar conversations with the pupils and to read to them moral examples, parables, precepts and fables. Teachers are also to direct practical exercises tending to put morality into action in the class itself. The programme for the intermediate grades, that is for children from 9 to 11 years of age, is more definite and treats of—the child in the family, the child at school, our country, self-duties, duties towards others, and duties toward God. Finally, the programme for pupils from 11 to 13 years of age may be described as a more comprehensive treatment of family, social and national duties.

In criticizing these programmes, it may be said that the gentlemen who arranged them must have been thinking more of moral citizens than they were of moral children. There is a want of harmony between the most fundamental part of the course, the part dealing with the duties to self, and the organization and management of the French primary schools. The programme is adapted to a democracy, while the organization is better suited to an absolute monarchy.

How are the programmes used by the teachers? How are the many text-books on morals handled? Is the teaching perfunctory and mechanical, or is it vital and stimulating? Judging from the evidence bearing on these questions we have reason to conclude that the course has not been a success: that the methods usually employed are most wooden and are not touched in any

real way by the teacher's personality. It is, however, impossible to determine and difficult to estimate the full result of such a course in moral instruction, and France must be given due credit for having made a beginning in moral training in the face of very great obstacles.

The public education of the United States is largely a local matter. Several states have made legal provisions regarding moral education in their schools, but these provisions vary from a mere "encourage morality," requirement, to a mandate charging "all teachers, boards of education, etc., with the duty of providing that moral training for the youth which will contribute to securing good behavior and manners, and furnish the state with exemplary citizens." Several states have passed laws or made judicial decisions concerning Bible readings in the school, and all of the states affect to a slight degree, at all events, the moral training by demanding a certain standard of culture and a suitable character in their teachers. Aside from these very general limitations, each city, town and rural district is a law to itself in the matter of moral training in the schools.

In a few cities, the school-board and superintendents provide for an extended, systematic course in moral instruction. In other cities the board calls the attention of the teacher to the importance of making each part of school life contribute to moral training and provides a syllabus on ethics suggesting how this may be done. Boards in other cities leave their superintendents to

bring the subject of moral training before the teachers from time to time in teachers' meetings and by circular letter. In still other cities and in nearly all village and rural schools, the matter is entirely in the hands of the individual teacher, and whatever is done in moral training is done through the teacher's initiative.

Consequently, direct moral instruction varies greatly. Nearly all teachers devote the first few minutes of the day to "opening exercises." About seventy-five per cent. use Bible readings, or the Lord's Prayer, or both. Some give short ethical talks or read stories containing moral lessons. Many have their pupils learn proverbs, precepts, or short selections from literature having a moral bearing. Some take advantage of every opportunity which the regular lesson affords to point a moral. Others give a few earnest words of moral instruction whenever an incident of school life offers a favorable opportunity. In a word, direct moral instruction is nearly always incidental and unsystematic.

The teachers of the schools of the United States, however, rely on *indirect* means for moral training. Among the first of these we may mention the want of professionally trained teachers. This is the weak point in the school-system of the United States. Indeed, if we take the country as a whole, we shall find that less than one quarter of the city teachers have received an adequate professional training, while in many states where the rural population predominates, less than half

have received any education whatever outside of the high school. Few high school teachers are professionally trained, and in many instances the so-called normal school course is more a course where teachers are prepared for non-professional than for professional work. Teachers' associations, institutes and summer schools have done much to supplement the work of normal schools. The short professional life of the school teacher in the United States; the fact that some 80,000 teachers, or twenty per cent. of the whole teaching body, are leaving the profession annually, shows that the schools are largely in the hands of those wanting, not only in normal school training, but also in common experience.

A second feature bearing upon moral training is the predominance of female teachers. Nearly seventy-five per cent. of the public school teachers of the United States are women. Again, the organization and management of the schools of the United States must be considered in obtaining an estimate of the extent of moral training in the school. In the main, the individual teacher has a considerable amount of independence, and has, therefore, the right sort of atmosphere where initiative and responsibility may be encouraged. In a few cities it is true that nearly everything is prescribed and outlined by the board or by the superintendent, a condition of affairs that can only make a teacher's work lifeless and mechanical. In most rural schools the teacher is his own

master, and it may be said that wherever this condition is secured there is usually a favorable environment for the natural development of the moral nature. The relations between teachers and pupils are more cordial than in the schools of any other great nation. The children ask questions freely and are not slow in expressing their opinions. Discipline, too, is more incidental and is based upon the interest attached to the work of the hour.

Again the method of teaching places much responsibility on the pupil, leaves a great deal for him to work out for himself, and thus serves to develop self-reliance and initiative. In this particular these schools are far superior to the English schools, where too much is done by the teacher and too little by the pupil. Even if the method simply substitutes one authority for another, books instead of the teacher, the pupil learns to depend upon his own efforts to find out what these authorities say.

The regular studies, especially reading, history, literature, manual training and nature study, are generally looked upon as having an important bearing on moral training. In the school readers of America the heroes are always possible. The heroes of the American readers have risen from the common ranks and have lived recently enough to be emulated. In the case of other nations, there is a danger of taking heroes of noble blood and placing them too far in the past for school purposes.

The value of games and plays is much less recognized in the United States than it is in England. In cities, school grounds are often far too small, and recess hours too short. Opportunities for spontaneous exercise are thus limited, and little is being done by teachers to improve this. High school students are, however, better circumstanced, and nearly every high school has its athletic team and inter-collegiate contests. But even here, principals and teachers are lukewarm, and are likely to be more interested in the success of the school team than in the moral effects of the games. In village and rural schools, school grounds are large and the children have time enough at noon and at recess hours to engage in group games. Teachers, too, encourage games by participating in them, though with no very great appreciation of the moral value which such games possess. Again, the schools of the United States are not class institutions, but institutions where the rich and the poor alike mingle. Such schools are, therefore, centres where the broadest altruism may be disseminated.

Having now reviewed the principal forces making for character in the school systems of four great nations, what seems to be the great outstanding truth resulting from this review? Is it not this—*the personality of the teacher is the ultimate source of power in the school?* It is customary for us to attach certain emphasis to the moral value of history, literature, etc., and there can be

no question that all these are rich in moral culture material. Their significance for character depends, however, in the main, upon the teacher. It is also sometimes said that the public opinion of the pupils has far more influence upon character than anything the teacher may do or say. But should not this public opinion be in a very great measure, the teacher's opinion, the expression of the teacher's personality crystallized in the minds of the pupils? It has likewise been said that the child should literally breathe in a moral atmosphere at home and at school if the best character is to be attained. The character of the management will determine the atmosphere in which the child's life is to unfold. When a school is properly organized, the emotions and the will are as carefully exercised as the intellect. There are not two kinds of school management—one to secure instruction and the other to furnish adequate moral training. All things done right are in fundamental harmony and the best instruction provides the best means of ethical training. In the pupil's little school world he is trained, or should be trained to the forms and habits of life which fit him for the larger social life in which he must some time participate. Human personality is a growth. It cannot unfold as it should in an atmosphere not suited to its development. Neither can it be manufactured. The moral atmosphere of the school is its routine and its discipline permeated by the teacher's personality.

There are schools where there is simply no discipline at all. The children do practically what they like. To indulge a child's every mood, whim, and weakness is called the development of the individual. There are teachers so terribly afraid of demanding any serious effort of self-conquest from their pupils that their only endeavor is to make everything easy and interesting. Such schools become kindergartens in which the only motive power is the spirit of play. Such schools develop a poor type of citizenship, for no one has less independence than he who has never learnt obedience.

This comparison also emphasizes the immense number of means available for moral training. The advocates of a particular means, such as direct moral instruction, usually overlook or under estimate the many other forces making for character. Judging by the experience of France, the French must have expected from moral training a whole panacea for the moral ills of France. But the difference in children makes many ways of approach necessary and demands that all these be kept open.

In the lower grades, stories and fables, and in the higher, history and literature furnish rich stores for the cultivation of the moral judgment and for fostering high ideals. But the teacher must usually allow the lesson to point its own moral. Among other school subjects, manual training, nature study and school gardens, all contribute to the development of moral character.

Nature study, if genuine, is essentially a *doing*, and this is the basis of its value as a moral agent. The same may be said of manual training and of school gardening. Enough has been said regarding the moral worth of games and plays. Discipline and management are also immensely rich as forces in character-building. A badly organized school, is, therefore, an educational crime. Self-emulation, encouraged by a comparison of the pupil's work from month to month with the same pupil's work of an earlier date, may supersede much of the vicious competition promoted by examinations and prizes. The routine of a well-managed school cultivates habits of punctuality, regularity, and system, features of character often too little recognized.

If we would have individuals possessing a noble character we must give instruction to the intellect by showing what is right. We must awaken the feelings that there may be a disposition to do the right. Through the feelings the will must be reached so that there may be that response that will lead to right action. What we would have in the man we must first have in the child, and what we would have in the nation we must first have in the schools which should be preparing boys and girls for active life. The moral influence of the school must be made a conscious rather than an incidental matter. System and method are as desirable here as in intellectual practice. Clear ideas of honesty and honor are as appropriate for school lessons as are

interest, spelling, or any other subject of the school programme. The home is not relieved of responsibility, but, having contributed to the support of the schools, and having delegated the necessary authority, the home has the right to expect that, by this division of labor, the work will be better performed by those specially fitted than if such work were attempted by the home.

Finally, the school must not merely represent the ideals of the community: it must go farther and take higher ground when necessary, and make clear and definite those points which are not clearly defined in the community. If the best ideals are selected and properly emphasized, they will remain as permanent and powerful factors in all after life.

QUESTIONS FOR REVIEW

Education Among Primitive Races

1. What should be the value of a knowledge of educational history to the teacher?

2. Give instances showing wherein the past has anticipated much that the present lays claim to as the discoverer.

3. Give an account (possible) of how institutions have gradually developed from very primitive foundations.

4. Write a brief note on the probable origin of the æsthetic.

5. What light does history throw upon the development of abstract ideas in the race? What hint is here thrown out for the guidance of the modern teacher?

6. To what extent was the nature-study attitude in evidence among primitive peoples?

7. What phenomena possibly induced primitive peoples to attach importance to the supernatural? Specify fully.

8. "These, and scores of kindred steps, are the rounds, etc." What are referred to? What conclusion is reached?

9. State as well as you are able what the genesis of "Love of Country" has probably been.

10. Describe the double character of primitive education.

11. Describe the games and amusements of the children of savage peoples, pointing out the educational nature of each. What hint should the modern teacher get from this?

12. To what extent have some primitive peoples recognized the stage of adolescence?

13. Compare *scientific* as opposed to *empirical* knowledge.

14. What part does imitation play in the education of savages? Specify the place of imitation in modern education.

15. What is the summary of the chapter on "Education among Primitive Races?"

Ancient Chinese Education

1. What characteristics distinguish a primitive society from a semi-civilized society such as that of ancient China?

2. What evidences of conservatism have been observed in connection with the China of a quarter of a century ago?

3. What features should be taken into account in any attempts to forecast the probable position of China among the nations a quarter of a century hence?

4. Compare the home training of Chinese children and Canadian children, and make any inferences you think are warranted.

5. Describe a day in (1) a Chinese primary school, and (2) in a Chinese high school.

6. What has been the attitude of the Chinese Empire as a whole toward education? How were scholars rewarded? How does Canada reward her educated class?

7. What circumstances made the acquisition of Chinese scholarship supremely difficult?

8. Compare a study of the ancient Chinese literatures with the more modern study of Latin and Greek.

9. What was the Chinese ideal of education? How came the nation to espouse this ideal? Wherein was it faulty?

10. Enumerate the results of such an education as that of ancient China. What results are anticipated from our more modern Canadian educational system?

Greek Education

1. What did Greek education stand for?

2. Had the Greeks, in their analysis of life, discovered all that made life worth living, what would have been our work to-day as educators? In what particular had this analysis been incomplete?

3. Enunciate the Homeric, Spartan and Athenian ideals of education.

4. Give an account of primitive Greek society.

5. "It would be difficult to conceive of any two peoples springing from the same stock more unlike than were the Spartans and the Athenians." Specify some of these differences.

6. Describe the training and home of the Spartan child during his first six years. Of the Athenian child. Have you any inferences to make regarding this?

7. Give an account of Spartan and Athenian training from childhood to manhood.

8. What were some of the prominent results of the working out of the Athenian ideal?

9. Who were the Sophists? Why were they in demand as teachers? What was their favorite dictum? What does this mean?

10. Describe the Sophists as teachers.

11. What changes were made in the old curriculum by the Sophists?

12. Give an account of the attempt of Socrates to modify the influence of the Sophists?

13. What was the *aim* of education according to Socrates? How was this aim to be realized?

14. What was the relation of Plato to Socrates? Of Aristotle to Plato?

15. Give a short account of Plato's educational scheme.

16. To what extent has Plato influenced education? Aristotle?

17. Compare philosophy as set forth by Aristotle with philosophy as understood by Plato.

18. "It is our standing wonder that the Greeks having so little to teach with, could teach so well." What seems to have been the explanation of this? Does this hold good to-day?

Roman Education

1. Roman education was utilitarian. What is meant?

2. "More years ago than we care to specify, we learned the stars, and the mythology connected with the stars, all mere embroidery, if you like, but how beautiful, how entrancing, how well worth cherishing through life." Criticize this in the light of modern utilitarianism.

3. Give an account of the early history of Rome.

4. Compare Greek and Roman genius.

5. What were the Roman contributions to modern civilization?

6. What were Roman *rights*?

7. Give an account of a Roman boy's training under the old regime.

8. What brought about the period called the *New Roman* Period?

9. Give an account of a Roman boy's education during the new period of Rome's history.

10. What do you know of Quintilian?

11. Write a note on the place given oratory.

12. What brought about Rome's downfall?

Education During the Middle Ages

1. What was the educational problem at the commencement of the Christian era?

2. What contributions had the Hebrews, Greeks and Romans made to the solution of this problem? With what success?

3. "With the advent of the Christ there came a new era." Explain what is meant.

4. Give an account of the struggle Christianity had (1) with pagan Rome, (2) with the northern barbarians.

5. The Teutonic tribes possessed the characteristics which made them the torch-bearers of the world's progress. Explain.

6. Who is the heroine of Quo Vadis? Who the author? What does this book endeavor to teach?

7. The education of the Middle Age was ever a disciplining. Show that this is so in the case of the *primitive Christian*, and the *ascetic*.

8. Define *asceticism*. How was this tendency brought about? What were some of the effects?

9. Give an account of the use made by the early Christian communities of the learning of the past.

10. What has the monastery done for civilization?

11. What had the individual who took the vows to give up?

12. What was the work of the *catechetical* and *catechumenal* schools respectively? Of the *cathedral* and *parochial* schools?

13. Give an account of the educational work of Charlemagne and of Alfred the Great. What was the consequence in each case and why?

14. Briefly describe the "Age of Chivalry."

15. What, according to Hallam, are the three great forces which have given moral sentiments an impulse? Which of these has chivalry accentuated and how so?

16. Give an account of the education of the page and the squire.

17. "Knightly education stood in bold contrast to that of the Church." In what particulars?

18. Describe the education associated with the *Burgher* schools. What led to the formation of these schools? Do you know of any movement to-day that is similar to this?

19. What was the purpose of *scholasticism*? What the results?

20. Give an account of the development of the mediæval university.

21. What contributions have Dante and Chaucer made to modern education?

The Period of the Renascence

1. How do you explain the long period known as the Middle Age?

2. Contrast the Christian and pagan attitudes toward the individual.

3. What were some of the conditions antidating and contemporary with the *revival* of *learning*?

4. What other revivals of learning are you acquainted with.

5. What exactly was the revival known as the *Renascence*?

6. How does a *renascence* differ from a *revolution*? From an *evolution*? From a *reformation*?

7. What educational tendencies are to be observed in connection with this revival of learning?

8. What two kinds of culture were offered the world of the 15th and 16th centuries? Which was selected? Why was this one selected? Would the other have been a better choice?

9. Why should such an event as the discovery of a New World lead people to demand a new education?

10. How came an appreciation of the classical literatures back again to Western Europe?

11. Why should the scholars take asylum in Italy? Describe the Italy of those days.

12. Give some idea of the intense enthusiasm attending the earlier years of the Italian Renascence. Have we any such enthusiasm to-day for an education? Why, or why not?

13. What do you know of Chrysoloras, Grocyn, Sturmius Ascham and Erasmus?

14. State the prominent results of the Italian Renascence.

15. How did the *Northern* differ from the *Southern* Renascence? Why was England selected as the centre?

16. Give an account of the *renascence* in England, and point out some of the important results of the revival.

17. In the course of time the ideal of Erasmus deteriorated into the ideal that the educated man and the classical scholar were one and the same. What was the ideal of Erasmus? State some of the evils following the modified ideal.

18. What date closes the *Northern Renascence*? What germs are still working?

The Reformation

1. Compare the Reformation and the Renascence.

2. "To understand the meaning of the movement known as the Reformation, it is necessary to state the two views held regarding religious truth in general." What were these views?

3. What should have been the natural results of the movement? Why were these so long delayed?

4. Give Luther's views of the worth of the good teacher.

5. In what particulars did Melancthon influence German education?

6. What instruments were employed by the Jesuit Society? Explain.

7. What was the *Ratio*? Compare its preparation and the preparation of the present programme of studies for the Elementary schools of the province.

8. Describe the Jesuit schools, noting:—Organization, teachers, studies, method, and results.

9. Write a short note on each of the following:

(*a*) The value of the short lesson.

(*b*) The use and abuse of emulation.

(*c*) The importance of Latin as a school subject.

10. Compare the organization of our schools with that of the Jesuit schools.

11. "If the Jesuits can leave us these three things, no one can say that the order has lived in vain." What are referred to?

12. Who were the Jansenists? How long did their schools last? Where were these schools situated?

13. Mention two noted Jansenists. For what is each noted?

14. Mention several of their beliefs.

15. Why did their school system cease?

Realism

1. What was *Realism*? How many classes of Realism were there? What did each class stand for?

2. Give an account of Rabelais as an educator.

3. Describe Milton's *Tractate*. Are there any programmes to-day of this class?

4. In what particulars were Rabelais and Milton modern?

5. Give an account of the educational system advanced by Montaigne.

6. How did Rabelais and Montaigne view military training? How do Canadians view the same thing?

7. What was *Sense-realism?*

8. Write a brief note on Mulcaster.

9. Why should Frances Bacon be styled "Father of Natural Science and of Inductive Logic"?

10. Give an account of Ratke's proposal.

11. What did Ratke mean by each of the maxims mentioned?

12. Describe the childhood of Comenius.

13. What was gained by his delay in entering the grammar school of his country?

14. Name his chief written works, and tell what each contained.

15. Criticize his programme for the *common* school. Is our programme any better? In what particulars?

16. Write as many of his principles as you remember. Which one are you going to take into your school life?

17. What have you to say of Comenius as an organizer of schools.

18. Give your estimate of Comenius' worth.

JOHN LOCKE (1632-1704)

1. What is Locke's place in educational reform?

2. State just what is meant by the doctrine of *formal discipline.*

3. Give the argument that is always advanced when there is any movement afoot to displace any of the old-line subjects.

4. Wherein is the doctrine of *formal discipline* weak?

5. What has been the effect of the reception of this doctrine on the schools of the countries espousing it?

6. What is the modern idea that has displaced this doctrine? What vestiges have we in Canada of the influence of formal discipline?

7. From what source do we get our ideas of Locke's educational view points?

8. In what particulars is he like Montaigne?

9. What advice does he give us regarding the physical training of children. What have you to say of this?

10. State his position regarding the *education of the intellect* in a few sentences. Do you agree with his position? Why, or why not?

11. What are his views regarding *moral training*? What do you recognize as good, and what as evil in these hints?

JEAN JACQUES ROUSSEAU (1712-1778)

1. What did Napoleon mean by what is said in the first sentence? State his saying, in a general way.

2. "To understand Rousseau, it is necessary to know his age, etc." Give a concise account of the conditions of society at Rousseau's time.

3. State Rousseau's importance in history.

4. Give an account of his life from his birth until after his fifteenth year.

5. "No greater wrong can be done a child than to spare him from the necessity of obeying." Discuss this as fully as you are able.

6. "The teacher can never make up for the neglect of the parents." Discuss.

7. What did Rousseau gain by playing tramp? In what way did his education fit him for such work?

8. Why is mention made of "Theresa"?

9. What was the purpose of his *Social Contract*? Of his *Emile*?

10. Describe the plan of the Émile.

11. Quote the first sentence, and criticize the statements therein made.

12. Point out any references to Locke.

13. Describe the education Rousseau thought suitable for:—The first six years; the second six; the next three.

14. "Let childhood ripen in the children." What is meant?

15. "Childhood is for its own sake." What is meant?

16. How should questions 14 and 15 help the teacher?

17. Rousseau says:—"Childhood is not the time for reason." He also says:—"Teach him to measure, weigh, compare, etc." How are these reconciled?

18. How would Émile be taught science?

19. Why would Rousseau give him manual work to do?

20. What, according to Rousseau, should be the education of a girl? Contrast with this his education of a boy, making the natural inferences.

21. "Rousseau's influence upon educational theory and practice has been very great." Explain.

22. "Rousseau's influence extended to all departments of human activity." Show to what extent this is true.

23. "What results of Rousseau's teaching do you find present in the schools of to-day?"

24. Who was Basedow? When did he live? What is his place in educational reform?

25. What was his school called? What does this signify?

26. What results followed from his experiment?

27. Compare Ratke and Basedow.

JOHN HENRY PESTALOZZI (1746-1827)

1. What did Pestalozzi, Herbart and Froebel stand for educationally?

2. What were the efforts of these men directed to?

3. Describe Pestalozzi's childhood.

4. What three professions did he enter and leave? Give his reasons for commencing each. For leaving each.

5. What was Pestalozzi's purpose in life?

6. Give an account of Pestalozzi's work at—Neuhof, Stanz, Burgdorf and Yverdun, respectively.

7. Why is Pestalozzi's experiment at Stanz looked upon as a miracle? Are their any teachers to-day who are engaged in working out similar miracles? Specify.

8. Give an account of his experience with the shoemaker. Have any teachers to-day such experiences?

9. Give a synopsis of:—"*Leonard and Gertrude.*" Compare with this the so-called pedagogical texts:—"*All the Children of all the People*, *The Hoosier Schoolmaster*, and the *Evolution of Dodd.*"

10. Compare the *old* and the *new* educational view points.

11. Give all the reasons you can think of why Pestalozzi should be remembered as one of the world's greatest educators.

12. Describe his method of teaching arithmetic, geography and composition, respectively.

13. Give the summary of his life as inscribed on the schoolhouse near his tomb.

JOHN FREDERICK HERBART (1776-1841)

1. What is Herbart's special place in educational reform?

2. Herbart was "to the intellectual, manor born." Explain.

3. "To understand Herbart's principles it is necessary to know something of his psychology." Give a synopsis of the leading features of Herbart's psychology.

4. What is meant by *apperception*?

5. "Herbart's purpose was to show how instruction could promote the development of moral character? State his argument.

6. "It is the teacher's business to know what experiences should be presented. It is also his business to know how these experiences should be presented." In view of these statements, what have you to say to those who maintain :—That the method amounts to nothing? That less method should be taken up in the Normal Schools, and more psychology and logic? That the university graduate does not require professional training?

7. What is meant by the *correlation of studies*? By *concentration*?

8. State what is implied in the procedure of *preparation*, *presentation*, etc., now followed by the Herbartians.

9. In what particulars has Herbart supplemented Pestalozzi's efforts?

FRIEDRICH FROEBEL (1782-1852)

1. "It is just at this period that the genius of Froebel is most in evidence." Explain.

2. Give an account of the childhood of Froebel.

3. Follow him from his apprenticeship with the forester until he established his first school at Griesheim.

4. What did he mean by the *unity of nature*? Give a brief account of the growth of this idea in Froebel.

5. Give an account of the Institute at Keilhau. Why did this school fail?

6. Describe Froebel's experience in Switzerland.

7. What is the *kindergarten*? Of what value is the *kindergarten* to the Canadian primary teacher?

8. Should the children of good homes be sent to a kindergarten? Should the children of the poor? Of the rich? Give reasons in every case.

9. Give a synopsis of the "*Education of Man.*"

10. What does Froebel say of his main work?

11. Compare Froebel and Pestalozzi.

12. What were Froebel's ideas of play, and of nature-study?

13. What was done in Froebel's day toward popularizing the kindergarten? With what success? Why?

Herbert Spencer (1820-1903)

1. "The world has produced various theories as to Educational values." Mention several. With what particular theory is Spencer's name associated.

2. What is the reason that a new course of studies, or a new study has usually to fight its way into the schools? Is this opposition a good thing for education?

3. What has assisted science in finding a place on our school courses?

4 Give an account of Spencer's life and work.

5. Give a brief outline of what is contained in Spencer's essay :— "*What Knowledge is of Most Worth?*"

6. What is his ideal of education? How is this ideal to be stimulated?

7. "An unqualified answer to the question—*What Knowledge is of Most Worth?* cannot provide a satisfactory course of study." Why not?

8. How far should the teacher interest herself in what occupation her students should follow as life-callings?

9. Spencer does not think much of the influence a knowledge of the fifteen decisive battles should have on making a student patriotic. Do you agree with him? Give a list of these battles.

10. Criticize the position taken regarding art, literature, and human enjoyment generally.

11. What evidences are there of his acceptance of the doctrine of *formal discipline*?

12. What is meant by saying that *science is systematized knowledge*?

13. In what way has Spencer influenced the study of Natural Science?

14. Why should Spencer's "Education" be read and re-read?

15. Give a brief outline of the substance of Spencer's other educational essays.

16. Give Huxley's summary of what a literal education should be.

Industrial Education

1. Why should the state dictate as to what education should be?

2. Compare the attitude to education of (*a*) a despotic society, (*b*) of a democratic society, giving examples of each.

3. Should the modern school train for vocations? Discuss fully.

4. "Industrial and technical education have no place apart from the general school system out of which they must grow." Discuss this.

5. Compare the present and the past regarding opportunities for learning a trade.

6. The modern city is no place to rear children in. Discuss.

7. What efforts have been made by educational authorities to give boys and girls a practical education?

8. There seems to be something wanting in our school courses from a child's 12th to his 15th year. How so?

9. Canada is requiring more and more a skilled artisan class. How are the schools helping to promote this end?

10. Comment on :—"Every community has a right to demand the fullest results of the labor of all its operators."

11. There may be danger too in our intense zeal for domestic science and other school innovations. Discuss.

12. What can the village school and the rural school do respectively in the line of vocational work?

13. What efforts have been made in this province to teach farming in the schools? What success has attended these efforts?

14. Discuss the statement that :—"Farming cannot be taught in the ordinary elementary school."

15. What should the high schools of the country be able to do along agricultural lines?

16. Comment on the ideal :—"Teach the boy to make an honest living."

17. If we had more of that kind of training which would equip children for industrial efficiency through the more direct teaching of trades or the furnishing of some kind of a commercial training, it would make of the children surer bread-winners, and reduce the temptations to crime. Discuss this.

The Schools of England, Germany, France and the United States

1. "In England there is an aristocratic form of government, and consequently, an aristocratic form of school organization." Explain.

2. What do you understand by *provided* and *non-provided* schools?

3. Comment upon the following, quoting freely from what has been said regarding England, Germany, France and the United States :—

(*a*) The presence of teachers professionally trained.

(*b*) The military spirit.

(*c*) The playground.

(*d*) Religious exercises.

(*e*) Changing teachers.

(*f*) Engaging young teachers.

4. Describe a day at school in an :—

(*a*) English elementary school.

(*b*) German elementary school.

(*c*) French elementary school.

(*d*) American elementary school.

5. To what extent do the schools of the countries mentioned train boys in *patriotism*, *sympathy*, *powers of initiative*, *reverence*, *and manliness*.

6. Comment on the criticism that Canadian teachers are not successful as a class in developing powers of initiative in their pupils.

7. There has been some consideration made in the matter of having our consolidated schools more or less residential schools. What would be gained by this? What lost?

8. To what extent does the military spirit dominate Canadian educational ideals?

9. Compare the preparation of a German teacher and that of a Canadian teacher for the work of training boys and girls.

10. "The personality of the teacher is the ultimate source of power in the school." Apply this to the following common circumstances :—

(*a*) The pupils fail at the Entrance Examination.

(*b*) The pupils are unmannerly.

(*c*) The school tone of the district is not high.

11. Write a summary of the forces making for character-building in the school systems of the nations considered.

12. What *direct* and what *indirect* forces bear on moral education in *a*, England; *b*, the United States; *c*, in Germany; and *d*, in France?

13. Make a summary of the forces which should count for effectual moral training in the Canadian schools.

1. Value of education to teacher.
The teacher forms knowledge of education as placed in a position to understand the primitive of ed. He can understand the present and to a certain extent forecast the future. This is a great enlightment to a teacher.
3. How institutions have developed gradually from their primitive foundation.
An institution is man's interpretation of nature but different interpretations of man give rise to different institutions. The need for food and shelter led to the development of the industrial institution. His interest in his offspring led him to share the product of his labour and out of this the family institution has grown. He sees by his neighbor's help he can enjoy more of the earth's riches and out of this the social institution has originated.
4. Development of abstract ideas
If we require whole years to develop abstract ideas in the minds of our children though they had the benefit of all the inheritance, it must have required centuries for primitive man to discover and to give expression to the institutions mentioned above.
They saw things but did not understand them but were anxious but were anxious to gather knowledge for the benefit of those who came after them. We can trace the roughest tools to our finest products, clothes made from

his manhood degree.
As he grew older he was allowed to participate in religious dances which took place before any season of work & this was to influence the boy in his religious training in the education of primitive races consisted in work and worship.

These games and amusements were beneficial and foundation of their work.

From this the modern teacher should teach games that have an educational value.

4/ Scientific knowledge teaches one to reason matters out in his own mind. Empirical knowledge teaches one to be observant.

4/ Knowing what to do and how to do it should be done.

5/ b– The modern teacher should attach a great deal of importance to nature study because through this study man occupies his present position.

ancient Chinese Education
characteristics that distinguish a primitive society from a semi civilized one.
1 a political organization in place of a tribal
2 having a written literature instead of a traditional legends which passed from father to son.

3/ As the Chinese were at the end of the 19th century so were they ten centuries ago & as they were then so they were in the time when Homer wrote "Odyssey" and the Iliad.
They believed in conserving the past. they did not seem it wise to advance beyond times of Confucius who only rehashed forms of those who had preceded him and had almost been forgotten. Judging from the past we seem quite safe in saying Chinese will develop very little in next.

4/ Day in Chinese primary school
child was required to make obeisance to Confucius and next to teacher.
School exercises. 1 writing Chinese characters,
2 practice fundamental principles of arith
3 lessons in manners & morals, 4 chanting odes from Chinese poetry, 5 narrating & explaining Chinese[illegible] to teacher

Day in Chinese High School
School for wealthy children of nobles & children of poor who won distinction in common school. these pupils were given a prescribed course of study and prepare for examinations by writing essays. study of some of the classics. writing of original poems and literary essays.

7/ The circumstances that made Chinese scholarship difficult was— essays and examinations poor teachers without professional training & successive examinations.
The great size of the population and the crushing of individuality
Reverence by custom and ideas handed down by each generation. The influence of Confucianism and lack of interest
[illegible] of education [illegible] consume

9. Chinese ideal of education — was an education tending to conserve the past and train pupils to imitate customs and ideas of their forefathers
They espoused this ideal because Confucianism made the chinese adopt this ideal
2. was faulty because it did not progress as the world progressed.
3. Chinese literature compared with modern study of Latin & Greek.

10. Result of Education of Ancient China.
1. a steady but non-progressive society
2. Suppression of individuality
3. Training in accuracy attention and memory but not in initiative, originality or independence
4. attention to form and neglect of content
5. Lack of interest. 6. weak moral training
7. Studies not related to duties of life
8. Just a small percentage of population educated.

Greek Education
... t of ... the greek
4 Complement the spirit of all
the higher Greek development
training in practical activities
Greek Education stood for a
continual and conscious ad-
justment of the individual to
his environment.
4 Spartan and Greek training
- Spartan training from child-
hood to manhood.
Spartan child of both sexes,
at the age of seven, was brought
to public teachers in public;
they were looked upon as belonging
to the State
Physical Ed was given more
attention to. The intellectual Ed.
consisted of reading, writing
and the rudiments of Arith;
a clear and brevity of expression
of thought
at eighteen the boy entered into
a class of Cadets, where he received
severe military training for
several years. A Spartan became
a citizen at thirty years of age
and even when he was the head
of family he lived in public
barracks; where he was forced
to serve as a teacher of youth and
...

a great deal of the physical training came through leaping throwing, racing, wrestling and military drill

<u>Athenian training</u>

Family played an important part among the Athenians children were educated from infancy. when a boy came of age to go to school. he was accompanied by an attendant or pedagogue

the school day was from dark until daylight. They were taught music and gymnastics at sixteen the boy went to the State School. at eighteen he became a citizen, wrote his name on the demes [illegible] his hair and wore the garb of a citizen. after this two years were spent in military training. first year in athens.

aim was to give strength of body and perfection of mind individual worth and a good citizen.

10. Sophists taught that man is the measure of all things and reasoned man was the measure of what is true.

15. Socrates aim of education was to develop power of thought not merely to impart knowledge; He made knowledge the basis of action by emphasizing its practical

[illegible]

1. Plato taught that we should sometimes make clear the great purpose for which we are living
Aristotle teaching was inductive and deductive He maintained that virtue consisted in ... of the will
Roman Education
a Roman Education was utilitarian It was an education relating to use rather than beauty
b. Romans contributions to modern society
a The Romans laid the foundations of good laws they had the idea of good government & order these we have received from them
They made the Christian religion famous. Our institutions are thoroughly Roman.
10 Quintilian
a Shows the value of public school education over private education.
b Condemns the use of physical force
c Emphasizes the use of making subjects interesting
d Emphasis the gain by wise selection of teachers

Education during middle ages

1) Educational problem at the beginning of christian era was the promotion of the welfare of society through the development of the individual.

Hebrew people contributed 1. a lofty conception of religion and morality, moral discipline and responsibility. righteousness as a mark of nature's culture

Greeks suggested advanced intellectual and aesthetic ideals. Highest conception of individual worth is well-being & well-doing perfection of rational nature is source of happiness

Romans - recommended a practical training for functions of life. reverence for law, duty & rights of the individual

They had little success 1. advantage of Education was not open to entire population
2) Because other people were considered inferior
3) Because women though kindly treated were still subordinate to men.

3) New era - new truths were thrown into the world. which have lasted nearly 2000 years and are still not exhausted
2. Christianity set a standard for our race which is still unapproached.
3. Christianity changed our ideas about God and man
4 - all distinctions of caste & class have been swept away
5. Marriage was elevated into divine right
6. **children** were looked upon a the gift of God.

4) Christianity with pagan Rome
Roman flags were flown over the civilized and much of barbarian worlds
were established Roman institutions Latin tongue and the vices of a decaying Roman civilization
Roman was a proud creature without affection and caring only for Roman supremacy & his own selfish ends. recognizing no law of pity or compassion but took great pleasure in contests where human lives were sacrificed.

[illegible]

within christianity had [illegible] an uncertain hold in South provinces. a number of heathen conquerors came from the North & East. who not only destroyed much they had done but introduced heathen culture

5/ Teutons possessed the characteristics which made them the torch-bearers of worlds progress.

1. they valued individual worth
2. Loved freedom
3. possessed a deep religious nature and a great reverence for love & truth
4/ physical & intellectual vigor
5/ took up the problem of the worlds development were Romans left of.

7/ [illegible] middle ages [illegible] a [illegible]

the [illegible] of the church in the middle ages [illegible] the [illegible] [illegible] [illegible] [illegible] began [illegible] the need of education [illegible] Latin

8/ authors were introduced by the need of [illegible] to be taught and so [illegible] [illegible] which had been condemned. [illegible] was sacrifice [illegible] to make them [illegible] purpose [illegible] needed.

[illegible] to prepare for another [illegible]

10 [illegible] for [illegible] of [illegible] [illegible] may [illegible] and in study of scriptures [illegible] intended [illegible] students [illegible]

[illegible] to [illegible]
[illegible]
[illegible] a very [illegible]
[illegible]

[illegible] it was formed by
[illegible]
[illegible]
[illegible]
[illegible]
no longer
these instructions extended from a few months to a few years and covered the fundamental truths and doctrines of christianity.
catechumenal school. was more elementary. for common people who wished to unite with church. officered by men with plenty of common sense. & learned enough to present simple truths
catechetical schools - were versed in christian philosophy. & various philosophies of the day & able to discuss religious questions with even cultured heathen who desired to embrace new creed.
cathedral schools taught
1. priests connected with this school or cathedral were organized in monastic brotherhood. one of the chief duties to establish & conduct schools
2. were intended to prepare candidates for priesthood but other students were admitted
3. same instruction as monastic only more attention to religious instruction
Parochial Schools
1. to help youth to understand christian doctrine & to prepare them to take a better part in public worship
2. able to chant & repeat. Credo. pater noster Ave Maria & few other hymns,
17/ Educational work of Charlemagne
1 promoted culture by making use of clergy
2. He looked beyond the church & seized upon best elements of progress then available

3. For further efforts. He used as instruments the monks and clergy & these monks were lacking in the intellectual & moral life so his first care was to improve their life and conduct & secure in them church culture.
4. By his Imperial circular he tried to bring clergy back to purity of morals & regularity of life and he suggests to them a decent standard of scholarship & warns them against political & judicial matters.
5. He turned his attention towards increasing the schools.
6. Latin was making a progressive change from its original purity and modern languages were taking its place so Charlemagne set to work to encourage the mother tongue.
7. He made Alcuin, a man of uncommon merit, his trusty minister & adviser in all things pertaining to education. After Charlemagne's death, the cause of education was abandoned in spite of the efforts of a few heroic men.

Alfred the Great
Alfred found England in a very poor condition in regard to education and Southern England was most enlightened of whole Island.
There was not a single clergyman who understood strong in [illegible]s. To overcome this difficulty he brought in men from abroad & placed them at head of monasteries to teach the clergy. He also saw if learning & religion was to have any effect it would have to be presented in their own native tongue. So he translated Bede's works & Boethius into English & English monasteries again became nurseries of learning but here as on the Continent it did not long survive its noble patron.

14 Age of chivalry
From William I. to Edward III.
[illegible] the leading nations of Europe pass from bar-barism to civilization
Each warrior held a high ideal of life & duty
[illegible] much to introduce a time of [illegible] manners & [illegible]
[illegible] some were only knightly in name & not in character, so they did [illegible] fit for the [illegible] of [illegible] common things among knights of highest order.

15 The three great forces, according to [illegible] which have given moral sentiments an impulse are. Liberty, Religion, Honor.
[illegible] ~~Honor~~ [illegible] and [illegible].

16 Education of page & squire
[illegible] were sent to castles of feudal lords to be brought up & trained in company with the lord's sons. [illegible] the castle life its [illegible] the [illegible] of the overlord.
Page. Ed.—from 7 to 14. [illegible] the court household & court service [illegible] poetry & manners.
Ed. Squire—14–21—physical & military training, [illegible] riding [illegible] singing [illegible] the harp.

17 Knightly Education sport and contrast to church.
1. By attaching importance to those things either neglected or condemned by the church. e.g.—phy. culture. polished manners, a love of glory.
2. native tongue was not neglected & nature was not allowed any longer to stand in unnatural opposition to spiritual interests
3 Sons of vassals were sent to the castle of feudal lords to be brought up & trained in company with his sons. Here they passed through all the grades of service as page & squires and later were admitted to ranks of knights.

[illegible] associated with [illegible] schools
these school emphasized geography
reading writing and arithmetic.
These school were formed - because
1 municipalities began to emerge &
demanded an increasing importance
2 Industries were springing up and trade
expanding to such an extent that protests
were made against the one-sided religion
of the church & schools to suit the individual
and leading classes were called for.

Wanted

19 Purpose of scholasticism was to add faith
by reason, strengthen religious life of
church by the development of intellectual
power.
3. aimed at developing power to formulate
beliefs into logical systems, so that these
beliefs could not be set aside by an argument
brought against them.
Result - to acquire this power. It was
necessary to train for it. so child had to learn [illegible]
[illegible] as formal as would be studied by adults.
20 Development of mediaeval university - that
purpose was furthered by revival of [illegible] schools. & new
schools [illegible] was what [illegible] would effect but for the
secondary schools to spring up at this time was not
quite so [illegible] but the study of law medicine
theology without restrictions is principal reason

21 Dante's contribution to modern
education.
Time has come when mother tongue
of every country would have to be considered
so the [illegible] various vulgar tongues
had to be refined & polished for proper [illegible]
1 Dante created the Italian tongue & wrote in
his divine epic.
2. wrote one of the few masterpieces of all time
3 preserved for us the soul & the form of the
mediaeval world.
Chaucer rendered same service to mother
tongue & created the English language out of
a [illegible] of Anglo-saxon & Norman-
French [illegible] [illegible]

come, poets and writers found the king language ready for them.

The period of renaissance

3. Conditions antedating and contemporary with the revival of learning
 1. The interchange and introduction of ideas due to the crusades
 2. The feudal system replaced by the growth of the feeling of the responsibility of the government for the governed.
 3. Greater stability of society, hence greater security of life and property
 4. The explorations of Marco Polo in the orient. & Columbus discovery & influence of the doubling of the Cape by Diaz. Circum-navigation of the globe by Magellan.
 5. The invention of gunpowder, of the art of printing, of the mariner's compass and of the telescope
 6. The development of modern tongues and literatures which helped to unite and also distinguish the modern nations.
 7. The ever present revolt of the human mind against authority.

(6) Renaissance (is a restoration of nature.) a revival of learning
a revolution, a sudden or violent change in government or in a political constitution of a country mainly brought about by internal causes
Evolution -
Reformation - correction of evils in the existing state of things

1. The two kinds of culture were literary and practical.
1 culture along literary lines and
2 culture " practical lines
The literary was selected
why selected 1 tradition favored the literary
2. the Greeks had to flee from Constantinople on account of Moslem foes
They came to Italy and brought the education with them. The very mental good needed by the Italians at that time.
I think practical would have been the better choice
4. The event of discovery of a new world meant a new life and new ideas hence a new education.
5. Chrysoloras - the republic of Florence invited Chrysoloras, a learned Greek to teach in the university
Grocyn, a fellow of Oxford, studied Greek in Italy and comming back taught it at Oxford.
Sturmius was the founder of the German classical secondary school system. He organized the first German gymnasium at Strasbourg and remained to lead from 1538-1583.
He was instrumental in setting the standard for secondary curricula in Germany France + Eng.
Ascham ... was a tutor to Queen Elizabeth and he wrote [illegible] first [illegible] of [illegible] [illegible] [illegible]

Erasmus - a Dutchman who became a naturalized Englishman. He advocated the study of Hist. Natural Hist. Geo. & agriculture in subordinate relation to the classics
He urged adaption and sympathy in the education of children
He strove to remove the general ignorance of his day by the introduction of a broad general culture
He believed in the education of women.
19. The Southern Renaissance meant a new life and new education. It concerned the religious and nation making forces
The southern renaissance or Italian great mission was to acquire and transmit to the rest of Europe a knowledge and appreciation of the classics
Its great work was seen in its contribution to fine arts.
In decorative art of all descriptions the Italian masters showed their genius in architecture and sculpture; but they won to greatest pre-eminence in Painting and stood there - it was to lay [illegible] approached.
Italy was the only country with a stable Government.
The Northern renaissance hasn't closed yet.
Forms that are still working
1. Freedom of thought
2. Spirit of scientific research had begun to be
[illegible]

Reformation

[illegible] Reformation and Renaissance
[illegible] more [illegible] of the
[illegible]
[illegible] the offspring of [illegible]
[illegible]
[illegible] protestant reformation
is a part of it
The Renaissance had its origin in Italy
the Reformation its source in Germany
Italian civilization was founded upon classical institutions. German civiliza-
tion had [illegible]
[illegible] the Italian Renaissance was
[illegible] and aristocratic.
That of the north [illegible]
[illegible] the Renaissance was a call
to Nature. The Reformation a call to
reason

4 Worth of a good teacher
[illegible]
[illegible]
[illegible] can never repay
[illegible]
sufficient to pay the debt you
owe. He says if he were to leave
off preaching and go into a vocation
he would [illegible] teaching next
to preaching he says a good teaching
is the most [illegible] and best [illegible]
of the [illegible]
[illegible]
[illegible]
We cannot prize the profession of teaching
as you are dealing with the young
[illegible]
their young minds
He says there is no higher virtue on earth
than that displayed by a teacher who
[illegible] a good [illegible]

Describe the [illegible] School

[illegible] teachers — the teaching force was made up of [illegible] [illegible] [illegible] School [illegible] [illegible] College [illegible] [illegible] School [illegible] of the school. [illegible] [illegible]

1 [illegible]

2 [illegible] of the day.

3 [illegible] [illegible] [illegible]

14 [illegible] of the [illegible]

1. They were [illegible] [illegible]

2. Believed that the [illegible] [illegible] [illegible] and that the [illegible] of education [illegible] to correct this condition

3 This [illegible] led to a better conception of [illegible] [illegible] education. [illegible] [illegible] [illegible]. The [illegible] of the [illegible] [illegible] [illegible] [illegible] [illegible] above the [illegible] [illegible] to the body and the [illegible]